THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. V Philadelphia, November, 1916 No. 2

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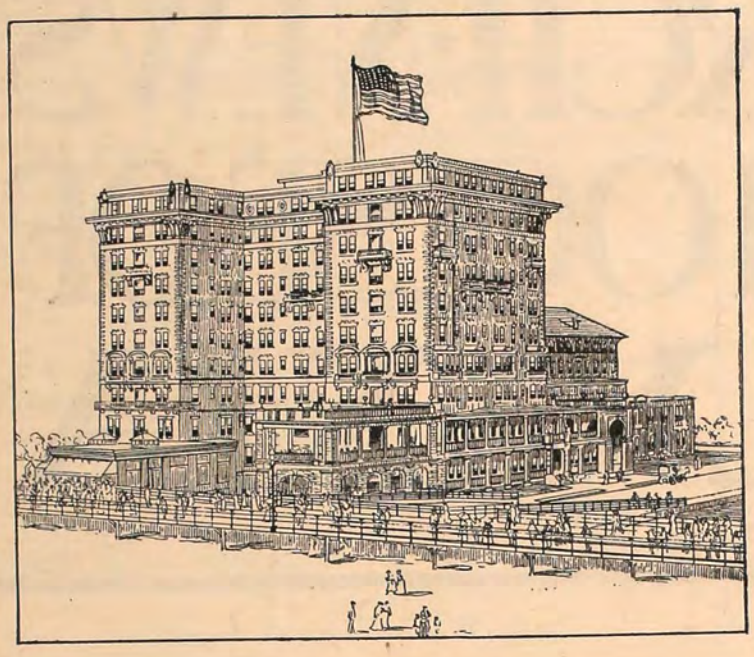

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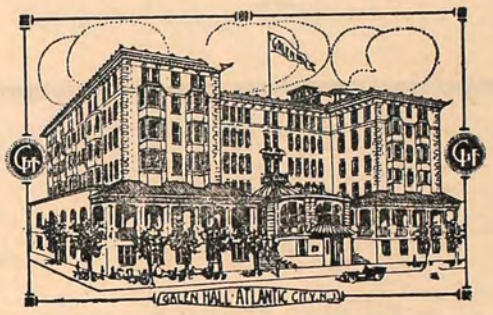

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Acting Superintendent

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. V. NO. 2 PHILADELPHIA, NOVEMBER, 1916 15 cents a copy $1.00 a year

The Clergy and Money

We are printing in this issue, thanks to the Diocesan Committee of the Church Pension Fund Commission, and especially to its secretary, Mr. R. Leo Hunt, very full information about the Pension Fund Campaign.

This Diocese is doing nobly. Of the $1,000,000 our committee has set itself to raise, more than $700,000 has been already given or promised; but the campaign ends on the 1st of March, 1917—just 120 days from now. If the rest of the million is to be in hand, we must all be up and doing! $300,000 in 120 days means hard work for everybody.

The Pension Fund Commission is doing much more than establish a Pension System for the clergy. It is bringing up the whole subject of the economic position of the clergy, and the subject needs consideration.

"Take therefore no thought saying what shall we eat, or what shall we drink, or wherewithal shall we be clothed" is a saying of our Lord's which, though in no sense a justification of the "carelessness about money" with which the clergy are often charged, is a sharp rebuke of that widely prevalent materialism which makes multitudes of people careless about everything *but* money. A man may be a "good business man," and good for nothing else, good *in* nothing else; and the clergy may regard without undue depression the frequent charge that they are not "good business men." It is the experience of many clergy, however, that an inordinate amount of their time is consumed in the effort to get "business men" to be business-like in dealing with the Lord's business.

In thinking about the clergy and money we have to take into account the fact that the clergy, as a class, are open always to the danger of "treating principles of conduct as abstractions to be talked about rather than as courses by which to steer." They are under at least as strong temptation to "make a business of their religion" as are laymen to "make a religion out of business."

There can be little doubt that the economic position of the clergyman is somewhat anomalous. "After ordination he is treated indulgently by all the community except those whom he is directly serving," says a very well-known "Voice from the Crowd." "His own people usually pay him a wage which is fair at the outset but tends to become more and more inadequate as his responsibilities and experience increase without any corresponding growth in his salary. The rest of the community usually allow him a special rate when he travels and a discount when he buys. . . . This circumstance is often relied upon by penurious vestries and trustees as an excuse for keeping the clerical salary near the vanishing point."

That this picture is not a pleasant one for any man, who is a man, to contemplate, does not diminish its verisimilitude; and the Pension Fund Commission will be doing no small service to the Church if its activities, crowned with deserved success in its special field, stimulate the Church to thought and action on the general question of the clergy and money.

The present method of clergy emolument is based upon the assumption, widely accepted, that the clergyman is a man who "earns his living" by the practice of his "profession." The inequalities and manifest imperfections of the resulting system have not yet succeeded in challenging its underlying assumption. All plans for improving the situation are based upon it. So are most criticisms of the clergy in their economic dealings. Can the assumption that the clergyman is like any other professional man "earning his living," and is therefore paid for his services in accordance with professional ability or accident of position, be challenged from the immediately practical point of view? Perhaps not. Yet in spite of this it may be worth while to call attention to the fact that there *is* another assumption radically different, upon which a practical plan might be developed. We shall state it simply in

the hope that we may add some stimulus, however slight, to the discussion of the subject.

Suppose we make a basic change in our approach to the question of clerical emolument. Suppose that, frankly abandoning the whole idea that a clergyman "earns his living" by the practice of his "profession," we adopt a new conception, viz., that the clergyman is a Christian disciple, one amongst his brethren, who, that he may give his whole life to the high and glorious (though very perilous) calling of dispensing God's gifts of grace in the Sacraments, of ministering to his brother disciples as a shepherd tends his flock, of preaching God's word to them—is by them set free from the business of "earning his living," his material necessities being provided for by them. With this as the basic assumption the clergyman ceases to be directly a worker in the economic field. He becomes an "object of charity;" but it is at least conceivable that as such, much loose thinking, which has resulted in the debasing and degrading of the very noble word Charity, might find a wholesome corrective. It is, to say the least, a possibility that the adoption of this new assumption might become a powerful factor in the restoration of the reality of the Christian Brotherhood. The complete economic dependence of the clergyman might furnish a living symbol of the truths that "we are all members one of another" and that "if one member suffer, all the members suffer with it." It seems possible also that, proceeding from this assumption, the subject of inequalities in clerical emolument might assume a new aspect. As a matter of fact, under the present system it may be at least a question as to whether the clergyman with the relatively large salary is not in a worse position than his brother with a small salary. If the clergy with the large salaries cared to break through their natural reserve upon the subject it is not unlikely that though, amongst them, the actual struggle for life is less keen, there would be revealed economic problems approaching the tragic, and struggles to keep up to material standards which are really wholly beyond their reach, with a resulting loss in spiritual power varying in a similar ratio to the real importance and influence of their position. We are aware that the new assumption has in it something of the paradoxical and that as a practical suggestion it may seem akin even to the chimerical. Our concern has been, however, to set forth a stimulus to thought, and we concluded with the remark that should the new assumption be capable of practical working out, it would not be the first time that an anomaly had given place to a paradox and a paradox had blossomed out into fruitful truth.

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The Honor Roll Again

Word reached us too late for last month's issue that the Diocese of Pennsylvania has once more overpaid its Apportionment for General Missions. We have not the exact figures, but we understand that, our apportionment being $148,500, we have actually given more than $168,000; and, what is best of all, the amount was given without the necessity (common in former years) for urgent personal appeals by the Bishop to individuals. The $168,000, therefore, is a real Diocesan gift.

From St. Louis comes the glad news that the Woman's United Offering—the triennial gift of the women of the Church for work amongst women—amounted to $352,000, as compared with $306,000 in 1913; and in this great offering the women of the Diocese of Pennsylvania had a noble share. They gave $49,000, as compared with $39,000 three years ago. We give great thanks to God for these signs of His favor in arousing us to our privilege.

The record becomes all the more notable when we remember that, along with these gifts, $700,000 for the Church Pension Fund has been given or promised within the last few months.

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Pensioning the Clergy

[An editorial by a Member of the Diocesan Committee]

For more than a half century the Church has been fitfully trying to meet the great problem of superannuation.

A service requiring the devotion of a lifetime and demanding during its tenure the expenditure of all the energy and strength at the command of the person entering it has had as its only lifetime reward an old age of penury or dependence on the kindness, not to say charity, of the few inhabitants of a busy world who give thought to the necessitious. Nowhere in the unusual philosophy which governed its administration did this system contemplate a regard for the inherent rights which a member of a service has after the sacrifice of a lifetime's opportunities to benefit self. It placed upon the recipient of its aid the burden of requesting it, an indignity tolerated because no one took time to think it through and insist on adequate attention and action. And all this is true, notwithstanding that the organization trying to fill the need was conducted with great devotion and unusual success in face of such inherent difficulties.

The financial results of so unwisely founded a system were no less unsatisfactory than the personal results to its beneficiaries. In the year of grace 1915, among other extraordinary manifestations of the weakness of a boasted Christian civilization, we beheld the pitiful spectacle of a Church with a million communicants and totaling five million adherents, expending the princely sum of $115,000 per annum for the relief of its exhausted servants. And this out of a total annual expenditure for all purposes of $19,360,000. "Tell it not in Gath, publish it not in the streets of Askelon lest the daughters of the Philistines rejoice, the daughters of the Gentiles triumph," but this remarkable expenditure required an average sacrifice

by each of the five million interested persons of two and three-tenths cents per annum.

"And, Lord, be thou with our minister," runs a story in a current periodical, "and keep him poor and humble, and if this be too much to ask, do thou keep him humble and we'll do our best to keep him poor."

Had it not been that the year 1915 was a season in which all religious bodies, awakened to the peril of so foolhardy a policy, were seriously considering ways and means of rectifying the injustices to the superannuate, we would have small solace for our feelings at such a spectacle. And now, a year later, after able and efficient demonstration through the press and periodicals and the publications of the Church Pension Fund Corporation, of what can be done, we have so accustomed ourselves to thinking about clergy relief as something which is promised to the clergyman when he takes up his career, just as is the case in the army and navy, that it is difficult to call to mind the status of only a few months since. More seriously to be considered though is the danger that we will assume it is all over and that everything has been taken care of. And it is to this thought that the writer bids your attention now.

The five-million-dollar campaign is only eight months old and it has raised $3,000,000. Very good, but the same mathematical demonstration indicates that there are only four months more, and that $2,000,000 must still be had to make $5,000,000. In these same eight months the Diocese of Pennsylvania has raised $700,000 of the million it promised the fund, and in the remaining four months it has before it $300,000 more to be gathered.

Dating from the approval in 1913 of the report of the Joint Commission on Pensions there has been a continuous stream of approval of the work, having as its result the adoption of a pension system the peer of any and the superior of most. The report of the Commission still remains the most complete review and analysis of pension experience. Apart from its immediate purpose, and as a study of pension systems of the world, it is interesting, thorough and worth reading. Since organization, the headquarters of the Fund have often been visited by those working out similar problems for municipal, educational and religious bodies. Among these visitors has been one rated as *the* pension expert of the world. He is now engaged in trying to straighten out the bankrupt teachers' pension fund of New York City, and his opinion, briefly expressed, was "yours is the first system to begin at the beginning."

It is the biggest single enterprise ever undertaken by the Episcopal Church. It is the most complete of the relief systems of the several religious bodies. Its supreme task is the raising of five million dollars in one year, something never before attempted by a religious organization.

And we in Pennsylvania have reserved to ourselves no mean part of this great work. No religious body in our community has endeavored to raise so large a sum in so short a time. No Diocese in the Church has excelled the generosity or effectiveness which has marked our campaign. Of our own diocesan efforts none has been marked with more general favor nor followed with greater interest. In commenting in his annual address on the results achieved by the Diocesan Committee, the Bishop of Pennsylvania spoke as follows:

"There is one thing even better to report of the service rendered by this Diocese to the whole Church, namely, the work of our Diocesan Church Pension Fund Committee. These men have done it all themselves, and for many of them it is a first experience in active service of the Church. Never was there a purer illustration of laymen's leadership in laymen's work. And it is laymen's work. Nobly have they discovered and borne witness to it. Their work on the practical side of it bears the marks of fine business-like efficiency. On its spiritual side it shows the deeper mark of service, yes, of sacrifice, rendered to their Lord for the welfare of His Church. I find in this fine service finely done the convincing proof that the whole plan of pensions, of which this is an essential part, is definitely approved by the conscience of the Church, and will be for the blessing of us all. We must go forward to complete it!"

And we must. It cannot be said that a great Diocese after a beginning so noteworthy and accompanied by such good will and good wishes allowed its effort to go uncompleted because not consistently carried through. It is not uncommon for campaigns to fall short of a set goal, more's the pity. But here we do not have a common kind of campaign, and we have a far from common purpose behind it. Not in generations has there been so far-reaching a change in the government and administration of the Church, nor one with the progress-working potentialities which distinguish the Church Pension Fund. Will these potentialities be translated into practical and present reforms? There have been forward movements in the past, here is a concrete forward step. What are you going to do about it?

These are questions that you Churchmen and women of Pennsylvania must answer, whether you will or not, and March 1, 1917, will witness what that answer is.

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History of Church Pensions in "Nutshell" Form

Immediately after the separate existence of American Church, societies for relief of clergy in various Dioceses organized. Growth, slow and uneven. Combined capital after 125 years, about $2,000,000.

General Clergy Relief Fund organized 1855.

1907, effort made to raise $5,000,000 to assist General Clergy Relief.

1913, affairs of this movement wound up by General Convention.

1910, Joint Commission created by General Convention to study entire problem.

1913, report of Joint Commission adopted. Ordered to become incorporated and put principles embodied in report in operation.

1914, the Church Pension Fund incorporated (New York Acts, 1914, Chap. 97).

1915, Pension System submitted to Diocesan Conventions; 45 out of 68 entered system. Others have not acted. No Diocese has rejected the system.

The General Clergy Relief.

(*a*) Its accomplishments:

Organized 1855. Present permanent fund, $450,000. Additional permanent fund received in 1913 from 1907 movement (devoted to automatic pensions at 64), $250,000.

Average annual disbursement, 1910–1913, $102, 260.80.

Average number beneficiaries, all classes, receiving grants, 1910–1913, 669.

Average annual grant, $152.85.

(*b*) Its limitations:

Organized when pension experience small and actuarial science undeveloped.

Trustees unable to forecast annual demands.

No adequate method of collecting revenue. Gets what it can and disburses accordingly.

No fixed rules, hence no assurance to clergy that provision will be made for them.

Payment to beneficiary assumes character of charitable dole; hence humiliating to recipient and enervating and disheartening to those approaching retirement. Total benefits not adequate. Do not cover all cases and average payment too small for decent maintenance.

Diocesan Funds.

(*a*) What they are:

Funds created within a Diocese for relief of its own clergy; 42 out of 68 have funds of some sort. Others have none. Combined capital, about $2,000,000. Annual disbursements, $112,000.

(*b*) Their limitations:

Many Dioceses without funds. Rules contain arbitrary restrictions as to who shall benefit and how.

Benefits can only accrue by the prospective beneficiary remaining within the Diocese. If he goes out, he loses out.

Number of prospective beneficiaries too few to make insurance experience possible; hence no sound basis can be established.

Weak or poor Dioceses cannot provide; hence tendency to drift toward wealthier Dioceses.

Parochial Pensions.

Only wealthy parishes can provide them.

Very expensive for any parish.

Total Present Disbursement.

The total annual disbursements in pensions by the General Clergy Relief Fund, the diocesan funds, and individual parishes, were reported to the Joint Commission as about $225,000 annually. Not less than $500,000 annually necessary for any reasonable provision for present aged clergy and families.

$5,000,000 Fund of 1907.

Object to assist General Clergy Relief Fund. Lack of fulfilment due to insufficient data. Present aged clergy could not have been provided for had $5,000,000 been raised: $5,000,000 at 4 per cent would give 334 annuities of $600 each; whereas 825 clergy were, in 1910, over the age limit of 65, making an accounting deficit of nearly $300,000 annually. A static fund cannot provide for a growing population.

No provision for disability, widows, or orphans.

Scope and Thoroughness of Joint Commission Work.

Vital statistics bearing on problem collected from 98 per cent of working clergy.

Total number clergy, 5,808.

Salaries, about $9,000,000 annually.

Average age, 45.3 years.

Number of wives, 4,350. Number of minor children, approximately 5,800.

All data, when completed, carefully analyzed by Robert Henderson, Chief Actuary of the Equitable Life Insurance Company, Secretary Actuarial Society of America. Tables compiled showing all underlying liabilities of fund under proposed benefits.

Pension experience and literature examined covering all kindred undertakings in this and other countries, whether corporate, individual, municipal or national.

System finally worked out with benefits as shown on attached chart. (See page 42.)

Financing and Upkeep of System.

(See chart, page 42.)

Accrued Liabilities.

Five million dollars in cash is necessary, because all to be pensioned are not now young men. No premiums have been paid for young or old. Fund to be sound must provide for "accrued liabilities." Phrase means deficit with which we start, in the amount and for the reasons stated. (For fuller statement see below, page 41.)

Administration.

Fund is chartered by special act of New York Legislature.

Placed by charter under supervision of Department of Insurance of State of New York.

Governed by eighteen trustees, six elected at each general convention.

Executive Committee, nine members:

Rt. Rev. William Lawrence, D.D., President, Bishop of Massachusetts.

Samuel Mather, Vice-President, Cleveland, Director U. S. Steel Corporation.

J. P. Morgan, Treasurer, J. P. Morgan & Co.

Monell Sayre, Secretary, former official Carnegie Foundation.

Francis C. Huntington, Counsel, Huntington, Rhinelander & Leyman, New York.

Rt. Rev. Rogers Israel, D.D., Bishop of Erie.

Rev. Ernest M. Stires, D.D., Rector St. Thomas' Church, New York.

William H. Truesdale, President Lackawanna Railroad.

Charles A. Peabody, President Mutual Life Insurance Co.

The Diocese of Pennsylvania.

Has 304 clergy.

Has 199 parishes and missions.

Makes annual contributions for all purposes of $1,602,678.

Gave $243,000 out of $773,000 to Men's Missionary Thankoffering in 1907, or more than one-third of whole.

In point of clergy, sittings, communicants and total contributions, it is the second largest Diocese in American Church.

In point of Sunday-school pupils and endowment funds for Church institutions it is first.

The Accrued Liabilities.

Accrued liabilities are the obligations of a pension system to the members for services rendered prior to the system's inauguration.

A considerable part of the accrued liabilities can be made up by making the annual premium cover the services of the premium year and some portion of previous years.

Or, part of the accrued liabilities can be disregarded by rating past services lower than services rendered after system begins.

Whichever method is used, a sound pension system must begin with a reserve, as there will always be some beneficiaries close to retirement when the system starts. If these persons are to have adequate pensions, past services cannot be disregarded.

Unreasonably to load future premiums paid by or for younger members will make the system prohibitive to the premium payer.

Disregard of the accrued liability feature or failure to adequately provide for it has been the chief source of pension system troubles in the United States and other countries.

In the Church the parishes cannot be asked to pay premiums larger than will cover the current liabilities of the year for which the premium is paid, and the past services of the clergy cannot be disregarded if the system is to be equitable or just.

In order that the parish may pay a normal premium and the clergy get a normal pension, the Church Pension Fund must begin with an adequate reserve. Its actuaries report that $5,000,000 is required to make such a reserve adequate.

Facts About the Church Pension Fund

October 22, 1913.
General Convention approved Preliminary Report on Clergy Pensions and created Joint Commission on the support of the Clergy.

April 3, 1914.
Charter obtained for "The Church Pension Fund."

January 1, 1916.
Headquarters established at 14 Wall Street, New York City. Opening active campaign of organization.

January 1, 1916, to Mar. 1, 1916.
Diocesan Committees organized throughout country.

March 1, 1916.
Opening of active campaign for Funds.

March 9, 1916.
Pledges amounting to $1,000,000 announced.

May 3, 1916.
Pledges amounting to $2,000,000 announced.

May 17, 1916.
Pledges amounting to $2,500,000 announced.

June 25, 1916.
Last of 68 Dioceses formally adopted Church Pension Fund.

July 1, 1916.
Pledges amounting to $3,000,000 announced.

March 1, 1917.
Date set for close of campaign and start of Pension system providing the Reserve has been subscribed.

I. *Collections.*

THE CHURCH PENSION FUND

- Reserve
  - $5,000,000 fund for accrued liabilities.
  - Merger of General Clergy Relief Fund. (With present trusts preserved.)
  - Bequests or gifts in later years.
  - Corpus of such present Diocesan Funds as may properly be transferred.
- Income
  - Diocese
    - (*a*) Income of such Diocesan Funds as cannot be merged with Church Pension Fund.
    - (*b*) Deferred salaries paid by parishes average rate 7 per cent. (Income under (*a*) reduces this.)

II. *Distribution (Normal).*

ANNUITIES TO

- (*a*) The Clergyman
  - Retirement
    - One and one-fourth per cent of average annual salary multiplied by years of service. Approximately 50 per cent of average stipend. No annuity over this. Minimum $600.
  - Disability
    - Forty per cent of average salary for last five years of service. Minimum $600.
- (*b*) His family
  - Widow
    - One-half annuity to which husband entitled if calculated from date of marriage instead of ordination. Minimum $300. Marriage before retirement necessary to benefit.
  - Minor Children
    - Birth to 7 years $100
    - 7 to 14 years $200
    - Over 14 during minority (if dependent) $300

Combined annuity under above limited to amount husband or father would take under (*a*).

The Parishes and Missions of the Convocation of West Philadelphia

BY THE REV. FRANCIS C. HARTSHORNE

The region belonging to the Convocation of West Philadelphia is defined by the Canon as follows: "That portion of the City of Philadelphia west of the Schuylkill (also the Burd Orphan Asylum, Cardington), except that part of West Philadelphia lying north and west of Christ Church Hospital and Fairmount Park." The excluded portion is annexed to the Convocation of Chester, just why the writer does not know. But the description of the excluded region is very loosely drawn. Strictly speaking, St. Paul's Memorial Church, Overbrook, is within the excluded region, for it is both north and west of Christ Church Hospital, and west of Fairmount Park. Of course it is not generally considered part of West Philadelphia, but the question will sooner or later come up as to where West Philadelphia ends and Overbrook begins. The excluded region ought to be put into the Convocation of West Philadelphia or be given a definite western boundary, such as a street or railroad.

It is unfortunate that the histories of the parishes of the Convocation cannot be given in their proper chronological order. But it is very difficult to get the necessary information from the clergy so soon after their return from their vacations, and at a time of year when the business of starting the parish wheels revolving again requires a maximum of their time and energy. We are fortunate in being able to present first the history of the parish that has had the longest continuous existence of any in the Convocation, but cannot follow it in this number with the ones that ought to come next to it. We hope to publish them in the next issue.

There is a fact in regard to the salaries of the clergy in the Diocese to which the writer feels moved to call attention. That fact is that there are rectors of parishes who are, single-handed, caring for several hundreds of communicants, and holding an average of nearly three services a Sunday, and many week-day services, who are only receiving $1,200 a year, without a rectory or house provided by the parish for their use. By Canon the married missionaries of the Diocese must be given $1,200 a year and a rectory, or $1,500 without a rectory. Most of the missionaries are taking care of fewer people than the rectors referred to. Possibly the honor of being a rector may be some satisfaction to a clergyman, but, like soft words, it butters no parsnips for his family. There is something wrong in a system which establishes a minimum living wage for some of the clergy of the Diocese and permits less than that living wage to be paid to others, even where they are doing more work. If nothing can be done in the case of parishes already admitted to union with the Convention it might at least be required of those seeking admission in the future that they must convince the Convention that they propose and are able to pay the standard salary.

ST. MARY'S CHURCH, HAMILTON VILLAGE

Locust, near Thirty-ninth Street

THE REV. GEORGE LYNDE RICHARDSON, Rector

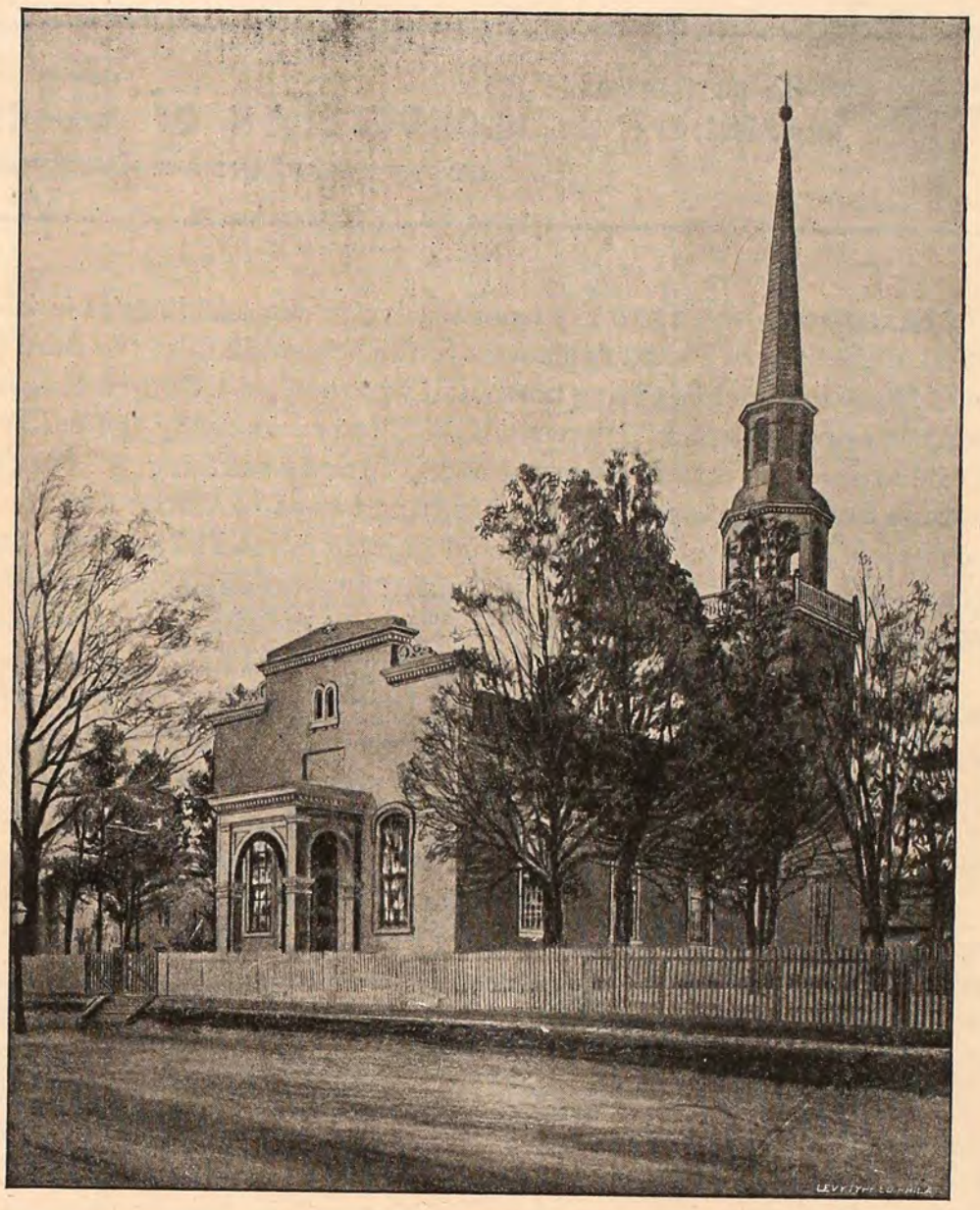
In the early part of the last century the region where St. Mary's Church is situated occupied about the same relation to the City of Philadelphia that Haverford and Bryn Mawr do now. The built-up portion of the city did not extend beyond Broad Street, and did not extend to it except in a few places. Across the Schuylkill were the villages of Hamilton and Mantua, one to the south, and the other to the north of Haverford Avenue. A certain number of people resided in these places permanently, but others were residents of Philadelphia who spent their summers in these villages. Among those Philadelphians who have gone out to the suburbs to spend their summers, and finally to live there all the year round, have always been found a large number of Church people, and sooner or later they have always organized congregations and built churches. The initiatory movement in Hamilton Village was probably due to Mr. Chandler Price, who, some time previous to 1817, gave the use of his summer home, at Chestnut and Thirty-eighth Streets, for Sunday services. For some time previous to that services had been held in the village school house, known as The Academy. In 1817 the trustees of the Society for the Advancement of Christianity in Pennsylvania discovered a deed given by William Hamilton, Esq., then dead, by which he conveyed a piece of ground 200 by 125 feet, "for the use of an Episcopal Church to be built thereon." Fortunately the time limited for building the church did not expire until 1828.

At this time missionary work in what we now know as West Philadelphia, and in Southwark, and at the Falls of the Schuylkill was carried on by the Advancement Society, the Rev. William Richmond being the first missionary to be placed in charge of the region in 1819, and he held regular services in "Hamiltonville" from May to December. St. Mark's Church, Mantua, whose successor is now St. Andrew's, was consecrated in 1821, and probably as a result of that no regular services appear to have been held in Hamilton Village for nearly three years. But in 1824 the Society sent the Rev. Edward R. Lippit there, and the congregation which he gathered, averaging about forty, raised $2,000 towards the erection of a church building. The corner-stone was laid in 1824 by Bishop White, then in his seventy-eighth year, and the church was consecrated by him three years later, when the parish was also admitted into union with the convention. But as the congregation was largely a summer one no provision was made for heating the church and so it had to be closed when cool weather came on, and this condition seems to have lasted as late as 1833, for we find it stated in the annual report of the Advancement Society for that year that the "dilapidated state of the windows of the building precluded services in the winter." In that year the church at Mantua was sold, many removals having made the congregation unable to meet their indebted-

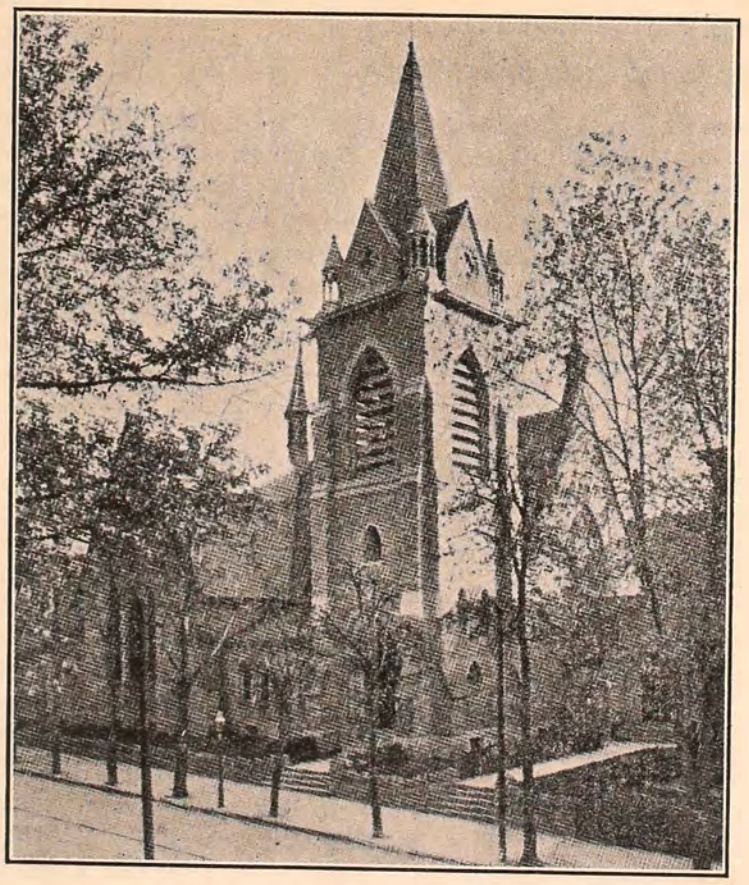
ness. But St. Mary's, with the help of the Society, managed to hold on, and in 1837 the Rev. Thomas J. Brintnall was elected the first rector of the parish. He remained about a year, and was succeeded by the Rev. Richard Drayton Hall, whose rectorship lasted until 1843. He was greatly beloved by those belonging to the congregation of St. Mary's, and under his administration much was accomplished for the welfare of the parish.

In April, 1844 the Rev. Thomas C. Yarnall became rector of St. Mary's, and was ordained priest in the church the next month. He remained rector until 1898, and, with exception of six months spent as a deacon at Christ Church, Williamsport, the whole of his ministerial life was spent in St. Mary's parish. The present rector says that Dr. Yarnall "built his life into the fabric of St. Mary's parish, and that the present church, with all its completeness of equipment and architectural beauty, is, under God, owed to him."

The church was somewhat enlarged in 1846, and the rectory was built in 1850, part of it being designed for and used by the Sunday-school. This arrangement proving inconvenient, a separate Sunday-school building was erected in 1874, and enlarged in 1883. A new church would doubtless have been built earlier than it was if it had not been that the removal of several families in 1855, and the formation of the parish of the Church of the Saviour somewhat weakened St. Mary's for the time being. Party spirit ran high in those days, and the excitement following the Oxford Movement sent its wave of influence across the waters to these shores, and much suspicion was felt concerning those clergymen who did not join in pronounced opposition to everything which had upon it the marks of that movement. The word "Puseyite" was used as a term of reproach by many who had an exceedingly vague conception of its meaning. An English gentleman, arriving in the neighborhood, upon inquiring about the various places of worship, was told that St. Mary's was a "Puseyite Church," and when he asked the meaning of that designation his informant confessed an entire ignorance of its significance!

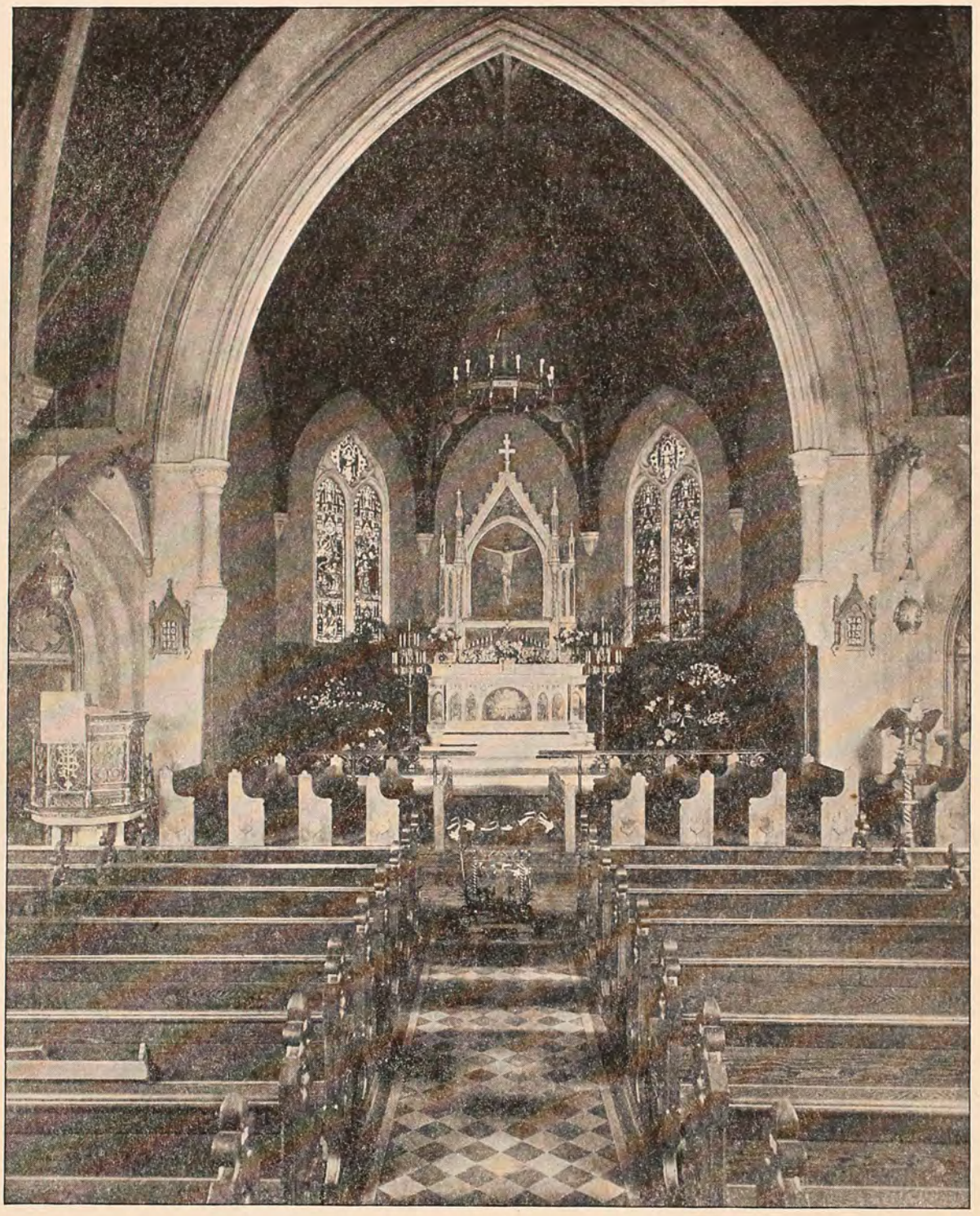


St. Mary's, 1846–1872



The Present St. Mary's

On Trinity Sunday, 1871, Dr. Yarnall surprised the congregation by stating that it was manifest that nothing more could be done commensurate with what ought to be done unless they had a much larger church edifice, and that he proposed to try to collect $40,000 for that purpose. Although to some the undertaking seemed hopeless, and although, as usually happens, the amount eventually expended proved to be twice the amount thought to be necessary, yet, with the help which came from other parts of the city and from friends elsewhere, and even from persons in the neighborhood who were not members of the church, enough was raised to warrant the vestry in undertaking rebuilding. The corner-stone was laid in 1872, and the first service in the new church was on Christmas Day, 1873. But for many years the parish rested uneasily under a



INTERIOR OF ST. MARY'S

(Note: Congregational Singing is greatly helped in this Church by the fact that the Choir is not boxed up in the Chancel.)

heavy indebtedness, which was finally paid off and the building consecrated in 1890. Shortly before the consecration Mr. W. H. Wetherill presented the altar in memory of his mother. This altar was designed and built by his brother, the Rev. Joseph Whetherill, from materials which he had collected from many different places during many years. The presentation of the altar was a great stimulus to the people in making the final effort to raise the money to pay off the indebtedness which had hung over them for seventeen years and prevented the consecration of the church.

In 1904 very considerable additions and improvements were made to the property, the Kenny Memorial cloister connected the church and parish house, and the present tower was erected by Mr. W. H. Wetherill, and the sanctuary was faced with Caen stone and the chancel walls were decorated.

In 1894 Dr. Yarnall celebrated the completion of his fifty years' rectorship of St. Mary's. As one of the laymen present on that occasion pointed out, during those fifty years the once distant city of Philadelphia had slowly but steadily kept creeping out towards the little village of Hamilton until it completely surrounded it, and little but the official title of St. Mary's Church, Hamilton, remains to remind one that such a village ever existed. Much the same sort of thing must have happened some centuries ago in the case of "St. Martin's-in-the-Fields," now in the heart of London. Bishop Whitaker noted the fact that the sixty-two communicants which Dr. Yarnall had reported in his first year had grown to five hundred and sixty. It may be permitted to the priests of more or less stationary, or but slowly growing congregations, to be a little envious of the rectors of parishes that grew at anything like such a rate as that. Men like Dr. Yarnall, of course, make the most of such opportunities, but the constant coming in of new members would make any man's work more successful than it otherwise might be. Under such circumstances the wicked cease from troubling, for it is not difficult for them to realize that their room is more valuable than their company when there is a large waiting list for pews, and the clergyman, weary from trying to please everyone, and from unsuccessful efforts to influence utterly indifferent persons, is refreshed and cheered by the constant addition of new and helpful members. Not a small factor in a clergyman's success is the feeling that he *is*

succeeding, and there is no difficulty in experiencing that feeling when each year a larger communicant list is reported. On the other hand, how much we should admire the men who have bravely held the fort under the very opposite conditions, with constant and deplorable losses taking place all the time and no hope of any change for the better, as must have been the experience of the late Rev. Snyder B. Simes, at Old Swedes'.

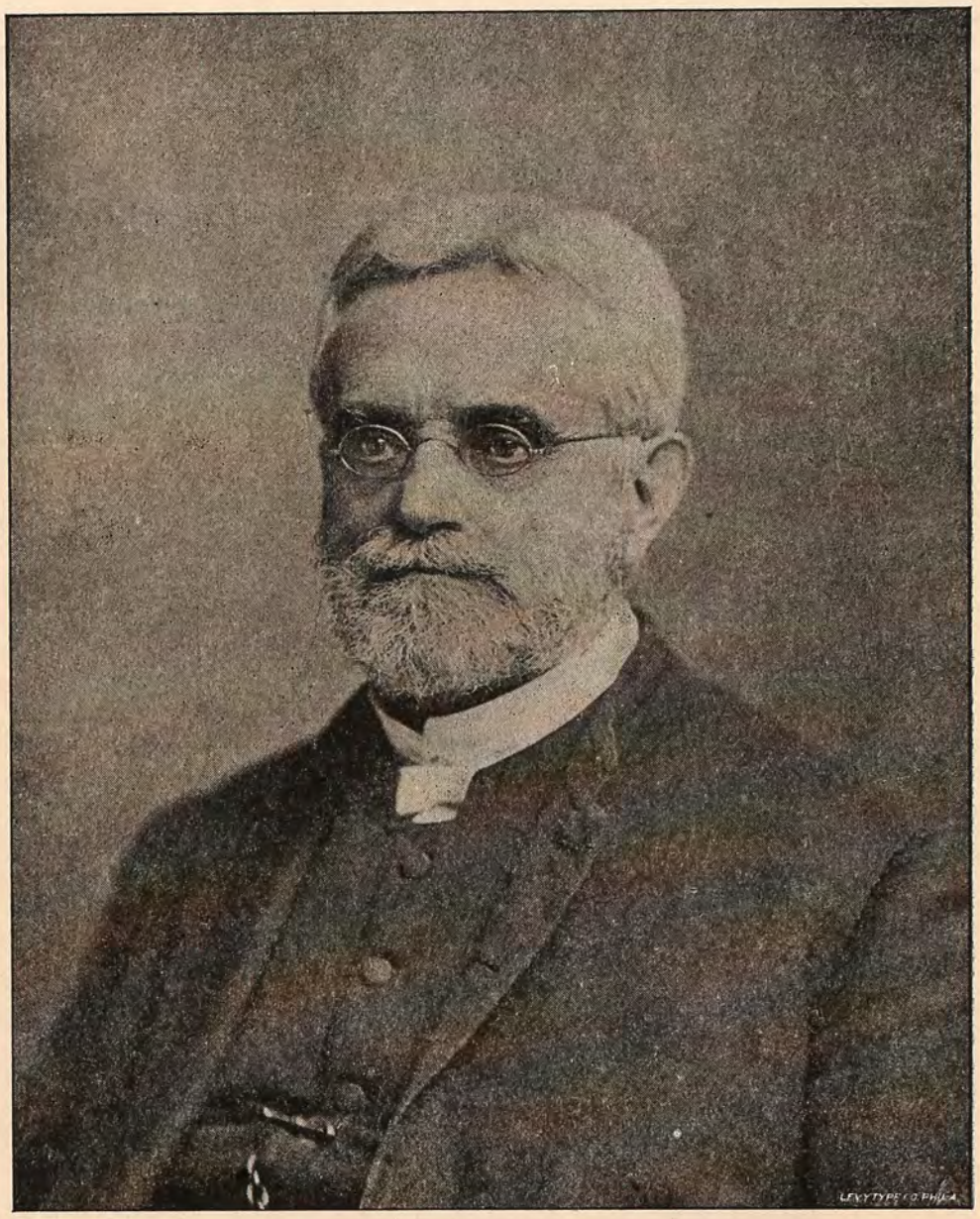
Dr. Yarnall remained rector of St. Mary's until about 1899, when he became rector emeritus, and the Rev. W. W. Steel, now Archdeacon of Havana, became rector, and remained until 1902, when the Rev. A. J. Arnold took charge of the parish, being followed by the present rector in 1909. Dr. Yarnall died in 1911, at the age of ninety-six. There are, of course, more churches in West Philadelphia than there used to be and St. Mary's now reports 433 communicants, values its property at $180,000, has an indebtedness of $6,700, and contributes $485 to the work of the Convocation.

ST. GEORGE'S, WEST PHILADELPHIA

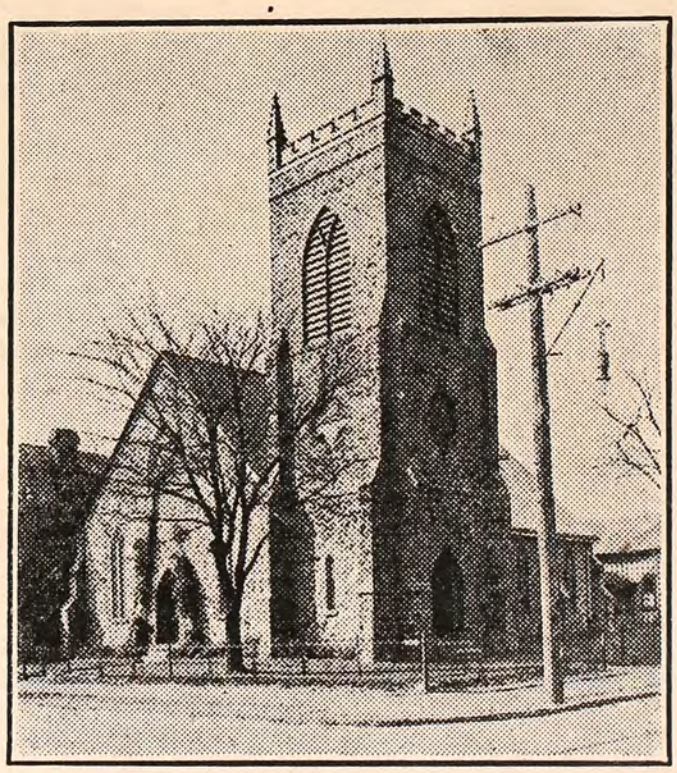
Sixty-first Street and Hazel Avenue

THE REV. GEORGE LA PLA SMITH, Rector

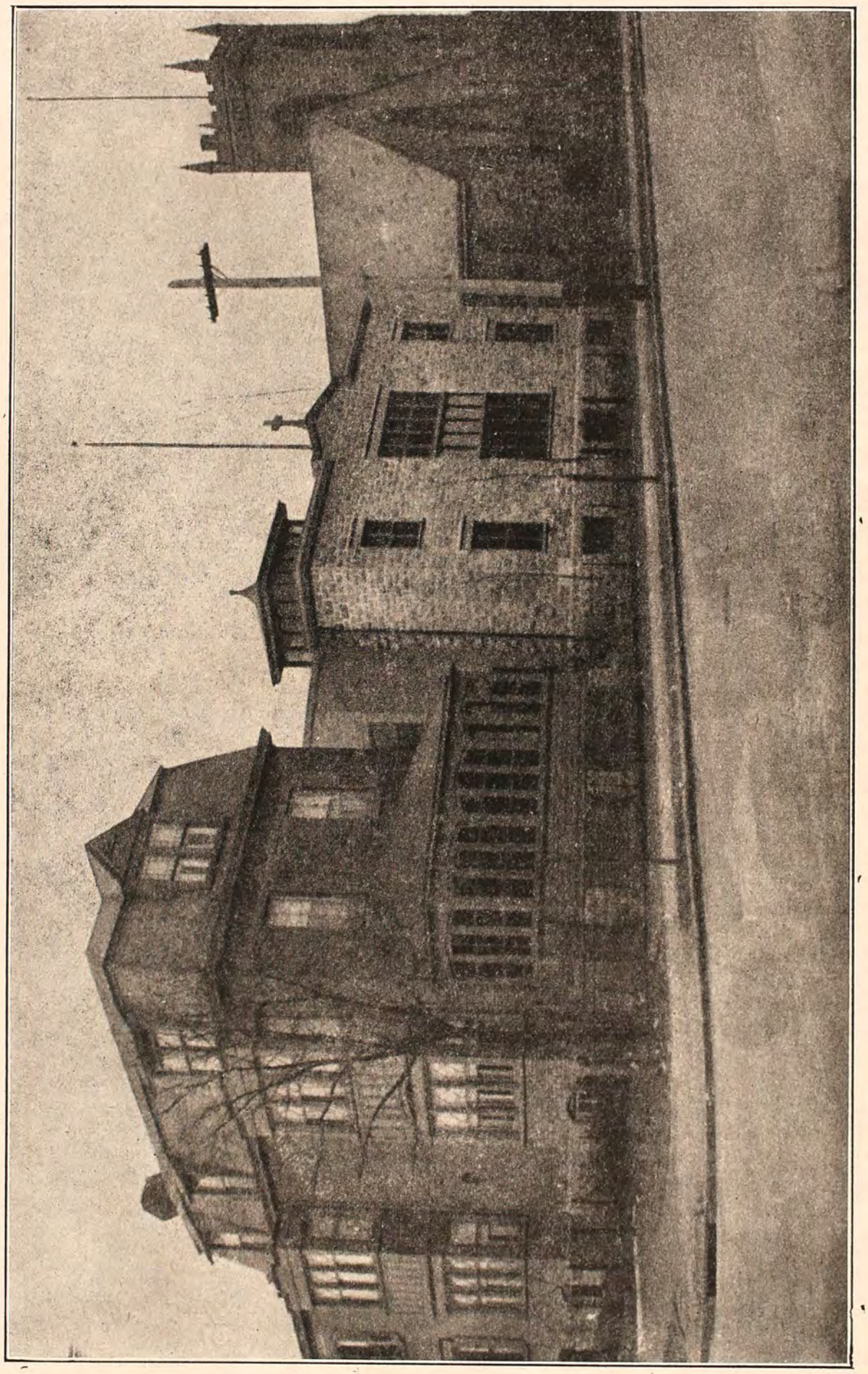
On August 15, 1858, a little child of the "Whiteley" family, then resident in Cardington, Delaware County, Pa., just over the western boundary of the City of Philadelphia, was taken to St. James', Kingsessing, for baptism. The rector of St. James' was the Rev. Charles A. Maison, D.D., and St. James' was three miles distant from Cardington, toward the south. This circumstance led to inquiries about church people living in Cardington, of whom there were a goodly number, since most of the operatives in the cotton mill there were English people who had been attached to the Church of England until the time of their coming to the States. Dr. Maison received these people into his spiritual care, and began to plan for a mission at Cardington. The first service in connection with the present St. George's was held in Cardington, by the Rev. Charles A. Maison, D.D., at the residence of Mr. Joseph Whiteley, on Monday evening, April 18, 1859, the attendance being over thirty. It is recorded that all the Prayer Books used at that service were brought from England by those present. From this time occasional services were held in the same house, by the rector of St. James', Kingsessing, until June, 1866. After this services were held from time to time for the Cardington people in the chapel of the Burd Asylum. Then follows an interregnum when services were discontinued until they were resumed by Dr. Maison, and continued by him regularly once a month, in the afternoon or evening, in the small frame schoolhouse in Cardington.



THE REV. THOMAS COFFIN YARNALL, D.D.



ST. GEORGE'S, WEST PHILADELPHIA



ST. GEORGE'S RECTORY, PARISH HOUSE AND CHURCH

Eventually, wings may be added to the Parish House. Note the somewhat unusual skylight, to provide light and ventilation, as shown in the interior view on another page.

A parish was organized under the name and title of St. George's Church, Philadelphia, on Sunday, June 20, 1869. The Rev. Charles A. Maison was elected rector. The services continued to be held in Cardington until October following because of the difficulty experienced in finding a suitable plot of ground on which to build the proposed church. Early in the following year, 1870, Mr. Henry S. Henry presented to the vestry eight lots at the southwest corner of Hazel Avenue and Sixty-first Street and steps are taken at once for building the present stone church. Ground was broken on St. George's Day, by John E. Whiteley (son of John Whiteley), who was the first male communicant from Cardington in St. James' Church, Kingsessing. The corner-stone was laid, June 4, 1870, by Bishop Stevens, in the presence of a large congregation. The church was formally opened for worship by Bishop Stevens on the Feast of the Circumcision, January 1, 1871. In connection with this opening service, Holy Baptism was ministered to five children, among whom was Charles Henry Bardsley, whose whole life so far has been spent in this parish. For twenty-five years Mr. Bardsley has been superintendent of the Sunday-school; for twenty-one years he has served continuously on the vestry, the last four as rector's warden.

After the opening of the church, services were continued regularly every Sunday, by the Rev. Charles A. Maison, rector, with the help of lay-readers, students from the Divinity School, among whom was James H. B. Brooks. Mr. Brooks was ordained deacon in St. Andrew's Wilmington, Del., by Bishop Alfred Lee, on June 27, 1871, and at once elected assistant minister of St. George's. He was advanced to the priesthood on the Feast of St. Michael and All Angels', Sunday, September 29, 1872, and shortly afterwards succeeded to the rectorship of the parish upon the resignation of the Rev. Charles A. Maison on November 25, 1872. Mr. Brooks was thus the first resident rector of St. George's. He resigned, August 1, 1873, having served the parish as lay-reader, deacon and priest in turn for two years and seven months.

The next rector was the Rev. William C. Cooley, who seems to have held the rectorship for about two years, until June, 1875. The Rev. S. H. Phillips then succeeded, remaining for about a year, in which time the frame Sunday-school building was erected in the rear of the church. (See picture.) This building and another small frame structure built some years later continued to afford all the accommodation there was for Sunday-school and guild purposes until two years ago, when the present new parish house was built and put into service as soon as the basement could be made fit for use. Following the resignation of the Rev. S. H. Phillips, services were maintained by Mr. A. G. Baker as lay-reader until his ordination as deacon, when he became minister-in-charge until his resignation, November 18, 1878.

Interior of St. George's

It is to be observed that by this time the parish, by reason of business changes in the vicinity, had suffered much on account of the removal of many of its members to other parts, so that it was found a rector could not be supported, and had it not been for the services of lay-readers the church would have been closed. In November of 1878 Mr. A. D. Heffern, now professor at the Philadelphia Divinity School, but at that time a student there, served as lay-reader for about six months. As a memorial of his connection with the parish, there remain the handsome elms, which were planted by him and are now the chief adornment of the church property.

In the year of 1906 the phenomenal growth of population in West Philadelphia began to change the aspect of the neighborhood in and around West End, and the matter of making St. George's once more "an independent and self-supporting parish" was broached. In the minutes of a meeting held January 26, 1907, the following preambles and resolution are recorded:

"Whereas, The vestry of St. George's Church has for some time been desirous that the church should resume its former status as a self-supporting parish; and

"Whereas, The financial and material prosperity of the parish is now such that it seems practicable to assume such a status during the coming fiscal year. It is therefore

"*Resolved*, That the vestry discontinues application to the Convocation for financial assistance," etc.

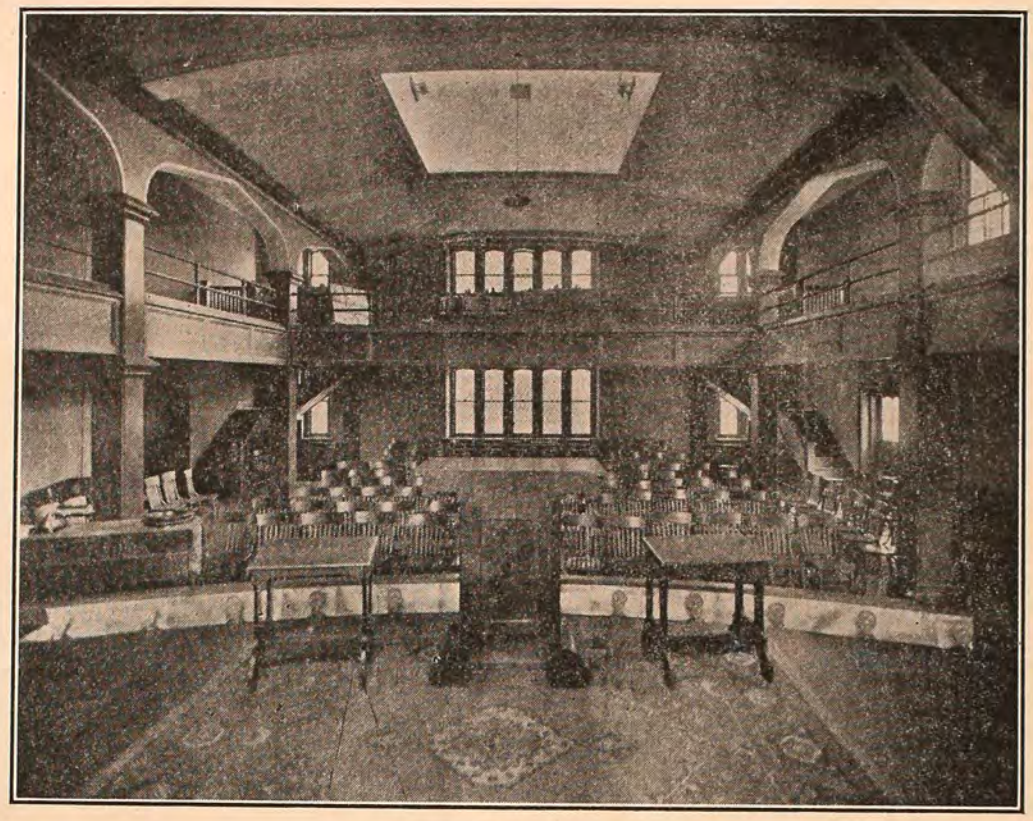
The above sufficiently declares the disposition of the parish to bear its own burdens and to carry its own responsibilities even beyond the limit of its power. At any rate, it was a courageous move to make in view of the fact that the total amount raised in the parish for maintenance during the preceding year was less than $800, and the communicant list then numbered less than one hundred. And what St. George's then undertook, it has been left almost severely alone to do; but the mettle of the parish has been proved, and the results have more than justified the venture.

In view of Dr. Williams' resignation at the end of May, 1907, the vestry had, with the Bishop's approval, called the Rev. G. La Pla Smith, curate at St. John's, Norristown, Pa., to the rectorship of St. George's. He accepted the call and assumed his duties as rector on Sunday, June 1, 1907, and was "instituted" by Bishop Whitaker on Sunday morning, December 29th, of the same year, the long and serious illness of the Bishop having prevented the institution taking place at an earlier date. This was the Bishop's

first service after his recovery. In the winter of 1907, some changes were effected in the interior arrangements whereby more room was secured for the choir and sanctuary without encroaching upon the seating capacity of the nave, and a pulpit was erected. All of this work being done by some of the men of the parish as a labor of love. In the summer of 1908, the electric wires for lighting were renewed and placed behind the plaster, and then the long-contemplated work of interior decoration was carried forward to completion. At this time also, the young ladies formed a Needlework and Embroidery Guild for the furnishing of altar linens and vestments, of which there was a dearth. This guild is still in existence, and through its labors the church is very well equipped and sustained in this respect.

From the winter of 1909, the need of a new parish house was felt to be most pressing; the guild work of the parish having been for the past few years carried on in the rectory, it being the only comfortable place of meeting available in the cold weather. The various guilds, therefore, set themselves the task of raising and saving as much as they possibly could for this object. In the spring of 1913 the brick rectory was moved southward for one hundred feet, to the corner of Sixty-first Street and Cedar Avenue, in order to make way for the proposed new parish house, for which the people were working and begging. The rectory was also improved and made into a cheerful and commodious home for all future rectors of the parish. The cost of these improvements was met by gifts from several of the present rector's friends from outside the parish.

On the evening of Whitsunday, May 31, 1914, at the time of his regular visitation, Bishop Rhinelander broke ground for the new parish house, just before the evening service, a very large congregation being present. About six weeks later, July 10th, Bishop Garland laid the cornerstone in the presence of many of the clergy of West Philadelphia, and a multitude of parishioners and other people of the neighborhood. The building was roofed in and the basement ready for occupancy by the middle of the September following, and thus it had to remain until the next spring, for it had been determined to build no further than the funds would permit. But by the next autumn the upper part was plastered and a steam heating plant installed, so that the entire building was able to be used. During this present summer, the balcony has been added, and the main section of St. George's parish house stands complete, representing a cost of $16,000, of which amount only $300 remains unpaid. This through the help of a few friends inside the city and more outside. Wings north and south are to be added later as the need arises and the means are provided; but



ST. GEORGE'S PARISH HALL
The large stage is equipped with curtain and footlights.

it is hoped that the present structure will meet all needs for some years to come. There are many larger and much more expensive parish houses in the city, but none better adapted for its uses than this one.

The beautiful marble font with angel cover and other embellishments was placed in the church and hallowed on Michaelmas, 1912. It represents the offerings of Sunday-school children and others who were baptized at St. George's. Many other memorials have been given in recent years by which the chancel has been greatly beautified. Nor has the adornment of the exterior been forgotten. Much work has beeh done on the church grounds. Trees and shrubbery have been planted as gifts were made for that purpose, until now St. George's buildings, even in the present uncompleted state, with the well-kept yard make one of the most attractive church properties in West Philadelphia.

Last year Mrs. J. H. B. Brooks, widow of the first resident rector, worked in the parish as visitor, to the great joy of many of the new parishioners no less than the older ones.

The pressing need just now at St. George's is an enlarged church with a proper chancel. The communicant list now numbers 380, and in this growing neighborhood it is reasonable to look for a corresponding growth in the parish. But the church has seating capacity for barely three hundred, and if St. George's is to offer anything like adequate provision for the incoming people, larger seating capacity must be supplied. Happily there is room on the grounds for enlargement, but St. George's people, new and old are of small means, and help from outside will have to be asked. Hitherto, since the phenomenal growth of West Philadelphia began, St. George's has made no appeal to the general church in the city. St. George's acknowledges with the deepest gratitude the interest and help of our Bishop, the Society for the Advance of Christianity, which holds title to its property, and the goodness of the different parishes of the Convocation of West Philadelphia in the bazaar of last winter, by which it was made possible to finish the new building this summer. The parish values its property at $46,000. It contributes $82.11 to the work of the Convocation.

ST. JAMES' CHURCH, HESTONVILLE

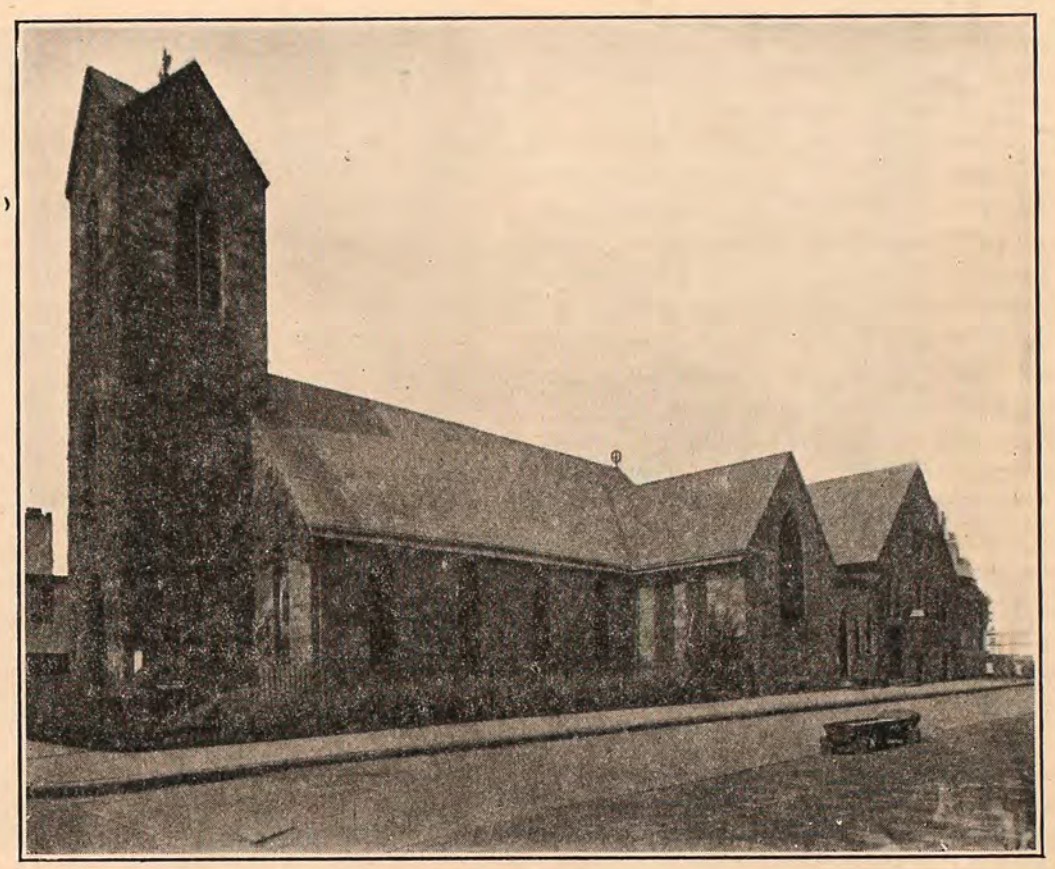
Fifty-second and Master Streets

THE REV. WILLIAM H. CAVENAUGH, Rector

In the early years of the nineteenth century a family named Heston owned considerable real estate in the neighborhood of Lancaster Avenue and Meeting House Lane. In the course of time a settlement developed where the roads crossed and came to be called Hestonville. This name continues to be used to differentiate the church of the neighborhood from the other churches in Philadelphia which claim St. James as their patron saint. During the first quarter of the century Meeting House Lane was nothing more than a wagon road. The earliest mention of the change of name to that of Fifty-second Street was in 1826, but it was not until 1857 that that name was officially placed on the city plan, and it was not open for traffic north of Market Street until 1877, and it is only recently that it has become a busy thoroughfare.

A few months previous to the outbreak of the Civil War the Rev. W. H. N. Stewart, rector of St. Andrew's Church, Mantua, desired to extend Church privileges to the people of Hestonville, who were so far removed from them. He made his first attempt in the fall of 1860, when he established a Sunday-school there, and in January of the following year he baptized eleven children, representing the chief families of the village. The first services were held in a room over a store on the northeast corner of Meeting House Lane and Lancaster Pike. This place proving inadequate to accommodate the people. the mission moved into the hall over the Hestonville street car depot, but it was turned out of there a few months later when the Government took the room for hospital purposes. There was a change of rectors at St. Andrew's, and there were many removals from the neighborhood, and so, amid the din and strife of the Civil War the mission had to be closed, to the grief and sorrow of many earnest and devoted people. The desire for the liturgy of the Church was in their hearts, and a second attempt was made to establish the mission in the winter of 1864 by the Rev. Dr. Emlen Hare, of the Divinity School, and the Rev. Samuel E. Smith, of St. Andrew's, Mantua, and, for a while services were held Sunday mornings and Sunday-school in the afternoons. An attempt was made to secure sufficient subscriptions to support a resident minister, but when this came to naught the dark cloud of failure again settled upon the mission, and it was closed.

Nevertheless, about eighteen months later another and successful attempt to establish permanent services in the neighborhood was made by the Rev. Samuel E. Smith, assisted by Mr. Samuel P. Kelly, then a lay-reader. The congregation first met in the residence of a Mr. Halliwell, and later moved back into the hall over the depot. When determined efforts were made to build a place of worship Mr. Lawrence Pilkington gave the ground, and the corner-stone was laid in July, 1866. The original building was a square stone structure, capable of seating about 150 persons. There were thirty-eight communicants and about fifty children then belonging to the mission. In a report describing the situation at that time Mr. Pilkington says: "The present edifice is calculated to cost $4,000, and we have about half of it in hand. We commence with willing hearts, relying upon a kind Providence to raise us up friends that will help us put on the spire pointing to the skies, whither all our earthly wishes tend. We trust that this edifice may be a home for the Christian, and a blessing to many a weary soul through future generations, when its founders are at rest and forgotten." It is to be regretted that his desire for the addition of a spire was never realized, but



St. James', Hestonville

the more important part of his hope has certainly been fulfilled in the fifty years' existence of the parish.

During the winter many of the city clergy officiated in the mission, through the invitation of Dr. Smith, who made himself responsible for the work. The work grew; the financial difficulties seemed almost insuperable, but the people went steadily forward, and the parish was admitted into union with the convention in 1867. In April of that year Mr. Kelly extended his work to Blonder's Mills, on the Haverford Road, where services were begun and maintained with the aid of Mr. Charles D. Griffith and Mr. Niswith. The outcome of this effort was the present Church of the Holy Comforter. The Rev. Mr. Smith relinquished charge of St. James' in the spring of 1868, and from that time until the fall of 1869 the services were in charge of lay-readers, under the direction of Dr. Thomas C. Yarnall, of St. Mary's, Hamiltonville, who, during one whole winter, trudged through rain and snow to preach to a small congregation at St. James', Hestonville. The Rev. T. P. Hutchinson became rector in 1869, being followed in 1872 by the Rev. G. Livingston Bishop. In that year, through the efforts of the vestry and Sunday-school, the rector was able to announce that the parish was free of debt, and the church was consecrated December 30, 1872. The offering at that service amounted to $46, and was set aside for the purchase of a bell as a memorial of the occasion. In the next year the church grounds were enclosed by a fence, and the following year the street was paved and sidewalks laid. In the spring of 1875 Mr. Bishop resigned, on account of failing health, but the congregation were unwilling to part with him, and persuaded him to try to remain; but in May, 1876, he was compelled to again resign, and was followed by the Rev. Marshall T. Meigs. During his rectorship the tower (not the spire Mr. Pilkington had hoped for) was completed, and the new bell, provided for in the offering mentioned above, was rung for the first time by the Sunday-school children on Easter, 1878. It was at this time that the memorial corona was placed in the chancel by Dr. Harvey.

Dr. Meigs resigned July 15, 1881. During the next nine years there were five rectors, viz., The Rev. T. William Davidson, the Rev. Joseph S. Wright, the Rev. David Harmon Lovejoy, the Rev. Robert F. Inness and the Rev. William Wordsworth Taylor. During Dr. Lovejoy's rectorship a choir room was erected south of the tower, and furnished, by Mr. Henry Brooks. In 1888 the Convocation commenced an annual appropriation of $250 for the assistance of the parish, and continued it for a number of years. During Mr. Taylor's time property was obtained from Mr. Brooks, and the parish house was commenced and was finished by Easter, 1891. The money for the property, $1,200, had been raised during the rectorship of Mr. Innes. The building cost about $6,800, and a mortgage of $5,000 had to be placed upon it.

The Rev. Henry B. Martin came to the parish in 1894, and remained until December, 1899. His work made a lasting impression upon the parish. By hard work he revived interest and the congregations increased until enlargement of the church appeared to be necessary. So, in 1895, the chancel and transepts were built at a cost of $6,300. Of this amount $3,300 was given by the congregation, and the remaining $3,000 was obtained

by placing a second mortgage of that amount on the property of the parish. For a time this operation, instead of helping the work of the parish, hindered it, for, as sometimes happens, people became afraid to become identified with a church that had such a heavy indebtedness, because they felt that sooner or later they would be called upon to help pay it off. It would seem that it is sometimes better to let a congregation be a little crowded for room than to have them crowded by a heavy debt. At any rate, at St. James' both membership and subscriptions decreased for a while. In 1898 the Advancement Society helped the parish complete the parish house.

The Rev. H. Page Dyer was rector from February, 1900, to April, 1902. The present rector accepted the work as priest-in-charge in May 1902, and became rector the following May. During his rectorship many things of permanent value have been accomplished. The mortgage of $3,000 was paid off in 1904, and the other $5,000 has been reduced to $3,500. Seven windows have been placed in the church and other improvements to the property carried out. In 1911 a lot was purchased adjoining the parish house on the east, and paid for. The parish has never lacked earnest and active workers, and the missionary spirit in church and Sunday-school is said to have never been more manifest than at present. The parish reports 402 communicants, values its property at $35,000, and contributes $68 to the work of the Convocation, somewhat more than is asked of it.

THE GIRLS' FRIENDLY SOCIETY

OBJECTS.

1. To band together in one society Churchwomen as Associates, and girls and young women as Members, for mutual help (religious and secular), for sympathy and prayer.

2. To encourage purity of life, dutifulness to parents, faithfulness in work, and thrift.

3. To provide the privileges of the Society for its Members, wherever they may be, by giving them an introduction from one Branch to another.

CENTRAL RULES.

I. Associates to be Communicants of the Church (no such restriction being made as to Members), and the organization of the Society to follow as much as possible that of the Church, being diocesan and parochial.

II. Associates and Members to contribute annually to the funds; Working Associates at least $1.00 a year; Honorary Associates at least $1.50 a year; and Members at least 36 cents a year.

III. No one who has not borne a virtuous character shall be admitted either a Member or an Associate; should that character be lost membership in the Society shall be forfeited.

At the annual meeting of the Diocesan Organization, held in the parish house of the Church of the Holy Trinity, Philadelphia, October 19, 1916, the following officers were elected to serve for the coming year: President, Miss Susan D. Wilson, 909 Clinton Street. Vice-Presidents, Miss M. C. Maule, 21 South Twenty-first Street; Miss M. McF. Lukens, Conshohocken, Pa.; Mrs. H. M. Medary, 2120 North Eighteenth Street; Mrs. W. B. McDaniel, 264 South Forty-fourth Street; Mrs. I. P. Willits, 31 West Walnut Lane, Germantown. Secretary, Miss M. W. Paul, 1930 Chestnut Street. Treasurer, Miss A. A. Leach, 2118 Spruce Street.

The report of the secretary gave 60 branches in the diocese, with a total membership of 4,621.

The report of the treasurer gave for the year: receipts, $1,753.98; expenditures, $1,597.91; leaving a balance of$156.07.

The Department of Missions reported sent through it $475.05 in money and boxes valued at $1,166.63, making a total of $1,641.68. Eight Mission Study classes were held. Five little Igorote girls in All Saints' School, Bontok, Philippine Islands, are still supported in the diocese.

Through the Social Service Department was expended $1,202.78. To various parochial objects was given $2,513.38.

Three new branches were organized: at the Church of the Incarnation, Morrisville, Pa.; at the Memorial Church of St. Paul, Philadelphia; and at the Church Home for Children at Angora, Philadelphia.

From the Holiday House at Cape May came a most interesting and satisfactory report of the summer: 458 guests were at the house, and thoroughly enjoyed the many delights of a vacation at the seashore. Through a legacy received, and the usual fair held, another thousand dollars has been paid off on the mortgage.

THE UNITED OFFERING

Thursday, October 12, 1916, will ever stand out as a memorable day in the annals of the Woman's Auxiliary to the Board of Missions, for here, in the "City of the Saintly King," and upon the altar of Christ Church Cathedral, was laid, by our beloved presiding Bishop, the largest offering ever made in the history of the Auxiliary.

The amount was $352,147.04, an increase of nearly $50,000 over the United Offering of 1913, and making a total of $1,544,550.03 for the twenty-seven years since our first United Offering was presented in 1889 in the Church of the Holy Communion, New York.

Pennsylvania's share in the offering of 1916 is $49,308.42. (It was $39,003 in 1913.) And now we must "begin all over again." Shall we try to make the offering from the women of our diocese $60,000 in 1919? It will depend upon the love in our hearts. We shall do well to keep in mind, all through the triennium of 1916-1919, these words, given by Bishop Brent in a wonderful address on "Universal Service," at the mass meeting on the afternoon of our Presentation Day: "Service is love in action."

IN MEMORIAM

Fannie S. Magee

(Died August 13, 1916)

In the death of Miss Fannie S. Magee, St. Stephen's, Philadelphia, lost one of its chief benefactors, and one of the oldest and most devoted of its members. The daughter of a former vestryman, Mr. James R. Magee, baptized in St. Stephen's font, all her life an attendant on its services, confirmed at its chancel rails, a regular communicant at its altar, at one time a teacher in the Sunday-school, the first president of the Woman's Auxiliary, an office that she held till the condition of her health compelled her to resign, Miss Fannie Magee held a unique position in our congregation. All of us knew that St. Stephen's was a part of her deepest life-interests and one of the chief objects of her solicitude, love and pride. The eldest of her father's children she was always recognized as peculiarly attached to the Church that held so many of the family memorials.

Next to the family of Col. and Mrs. Edwin Shippen Burd, the greatest benefactors of St. Stephen's have been the Magee family. To it we owe the rich mosaic over the communion table, the great double window in the transept, the Eliza J. Magee organ, and the addition oi $35,000 to our endowment. In all these gifts Miss Fannie had a part, and in most of them she was the spokesman for the family.

Never can her love and zeal for our church be forgotten by those who knew her. She was a woman of enduring loyalties, of strong convictions and fervent devotion to her church. Though she had to bear many bereavements and was a person of deep and strong family affection, she retained to the last her peculiar spiciness of wit, her gift of repartee, her ability to sound her own distinctive note. She comes before me as I write, as she sat in her accustomed seat at the annual congregational meeting, interested in all the reports, proud to know that the old church was holding its own, bearing her weight of years with her own distinctive sprightliness, and (I am thankful to recall) recognized by us all as the most prominent representative of the traditions of the parish and one of our chief benefactors.

To her youngest sister, Miss Anna J. Magee, the sole survivor of her father's large family, the whole congregation of St. Stephen's extends its sympathy. May God guide, comfort and sustain her.

C. E. G.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

Terms

Single Numbers	15 cents
Annual Subscription (by mail)	$1.00
Twenty-five or more copies to one address	Each, 50c. a year

THE BISHOP OF THE DIOCESE
THE BISHOP SUFFRAGAN

Editor
REV. JOHN MOCKRIDGE, D.D.
Assistant Editor
J. VAUGHAN MERRICK
Business Manager
CHARLES H. CLARKE

Address all communications for the Editors to
REV. JOHN MOCKRIDGE, D.D.,
2210 Sansom Street, Philadelphia

Material for THE CHURCH NEWS must reach the editor not later than the 15th of the month

Address all business communications to
CHARLES H. CLARKE, Business Manager
1016 Arch Street, Philadelphia

Episcopal Appointments for November and December

Wednesday, November 1. All Saints' Day
Evg. PHILADELPHIA—*St. David's Church, Manayunk,* The Bishop Suffragan

Sunday, November 5. Twentieth Sunday after Trinity
A. M. GWYNEDD—*Church of the Messiah*.....The Bishop
Evg. NORRISTOWN—*All Saints' Church*.....The Bishop
A. M. EDDINGTON—*Christ Church*.....The Bishop Suffragan
Evg. PHILADELPHIA—*Emmanuel Church, Holmesburg,* The Bishop Suffragan

Wednesday, November 8
Evg. PHILADELPHIA—*St. Luke's Church, Bustleton,* The Bishop Suffragan

Friday, November 10
Evg. MARCUS HOOK—*St. Martin's Church*.....The Bishop

Sunday, November 12. Twenty-first Sunday after Trinity
A. M. PHILADELPHIA—*Trinity Church, Oxford*....The Bishop
P. M. PHILADELPHIA—*Trinity Church, Crescentville,* The Bishop
Evg. PHILADELPHIA—*Evangelists' Church*.....The Bishop
A. M. DOYLESTOWN—*St. Paul's Church*.The Bishop Suffragan
P. M. QUAKERTOWN—*Emmanuel Church,* The Bishop Suffragan

Wednesday, November 15
Evg. PHILADELPHIA—*St. Augustine's Church,* The Bishop Suffragan

Sunday, November 19. Twenty-second Sunday after Trinity
A. M. OGONTZ—*St. Paul's Church, Cheltenham*....The Bishop
Evg. LANGHORNE—*St. James' Church*.....The Bishop
A. M. RADNOR—*St. David's Church*....The Bishop Suffragan
Evg. FALSINGTON—*All Saints' Church*.The Bishop Suffragan

Sunday, November 26. Sunday next before Advent
A. M. CONSHOHOCKEN—*Calvary Church*.....The Bishop
Evg. POTTSTOWN—*Christ Church*.....The Bishop
A. M. PHILADELPHIA—*House of Prayer, Branchtown* The Bishop Suffragan
P. M. PHILADELPHIA—*Grace Church, Mt. Airy,* The Bishop Suffragan

Sunday, December 3. First Sunday in Advent
A. M. PHILADELPHIA—*Christ Church, Franklinville,* The Bishop
Evg. PHILADELPHIA—*Calvary Church, Germantown,* The Bishop
A. M. PHILADELPHIA—*St. Peter's Church, Germantown,* The Bishop Suffragan
Evg. PHILADELPHIA—*Epiphany Church, Germantown,* The Bishop Suffragan

Sunday, December 10. Second Sunday in Advent
A. M. PHILADELPHIA—*St. George's Church, Richmond,* The Bishop
Evg. PHILADELPHIA—*St. George's Church, Venango,* The Bishop
A. M. PHILADELPHIA—*St. Stephen's Church, Wissahickon,* The Bishop Suffragan
Evg. PHILADELPHIA—*St. Timothy's Church, Roxborough,* The Bishop Suffragan

Sunday, December 17. Third Sunday in Advent
A. M. PHILADELPHIA—*St. Paul's Church, Chestnut Hill,* The Bishop
Evg. PHILADELPHIA—*St. Barnabas' Church, Germantown,* The Bishop
A. M. BRIDGEPORT—*Christ Church*.....The Bishop Suffragan
Evg. NORRISTOWN—*St. John's Church*, The Bishop Suffragan

The Diocesan Bulletin

Diocesan organizations and institutions which desire notices in the Bulletin for the ensuing month must furnish the same to the Editor at 2210 Sansom Street, not later than the 15th of the month.

November 2. Thursday
Annual meeting of the **Presidents' Association** of the Germantown and Chestnut Hill Branches of the Woman's Auxiliary at the Parish House of St. Luke's Church, Germantown, at 3.00 P. M.

November 5. Sunday
Annual Service of the **Bishop White Prayer Book Society** at St. Peter's Church, Wayne Avenue and Harvey Street, Germantown, at 8 P. M. The sermon will be preached by the Rev. George H. Toop, D.D., Rector of the Church of the Holy Apostles, Philadelphia.

November 13. Monday
Conference of the **Parish Treasurers of the United Offering** in the Assembly Room of the Church House at 2.30 P. M.
Regular stated meeting of the **Board of Missions of the Diocese of Pennsylvania** at the Church House at 4.00 P. M.

November 14. Tuesday
The annual meeting of the **Altar Guild of the City Mission of Philadelphia** will be held at the Church House, preceded by a Celebration of the Holy Communion in the Church House Chapel at 9.30 A. M.
The sixty-eighth Local Assembly of the **Daughters of the King** will be held in St. Matthew's Church, Eighteenth Street and Girard Avenue, at 8 o'clock. Address by the Rt. Rev. Philip M. Rhinelander, Bishop of the Diocese.

November 15. Wednesday

Bishop's Day at Christ Church Germantown. Speaker for the afternoon Conference, the Rev. James B. Halsey. Subject: "Missions and the Convention."

November 20. Monday

A meeting of the **Foreign Branch of the Woman's Auxiliary** will be held at the Church House, and the address is to be given by Bishop McKim.

November 27. Monday

The regular monthly meeting of the **Indian's Hope Association** will be held in the Church House at 11.00 A. M.

Meeting of the **Church Club** at the Church House at 8.15 P. M. Topic: "The Organization and Management of Men's Bible Classes," to be opened by the Rev. Geo. G. Dowey, D.D., Secretary of the Philadelphia Sunday School Association; and Edward H. Bonsall, Esq., Vice-President of the Club.

NATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

By George H. Randall

Fifty-five delegates and visitors from the Diocese of Pennsylvania attended the recent Convention of the Brotherhood of St. Andrew at Cleveland, Ohio. It was one of the largest delegations from any part of the country. Among those who composed this delegation and were present at the Convention, many of whom went westward in a special car, were: Samuel Gerhard, Christ Church, Germantown; J. W. M. Green, Lawrence Higgins, Thomas Montgomery, Charles A. Muerer, Augustus A. Wagner, Covenant; Walter M. Kalmey, Epiphany, Sherwood; the Rev. J. J. D. Hall, Galilee Mission; the Rev. T. S. Cline, S. M. Meehan, Grace, Mt. Airy; F. H. Longshore, Good Shepherd; Charles F. Brown, J. Dewitt Jobborn, the Rev. C. H. Long, Carl N. Martin, George H. Randall' Frederick Werner, A. F. Williamson, Holy Trinity; Edmund Harding, Mr. and Mrs. C. K. Clink, Incarnation; Robert Adams, Prince of Peace; Charles E. Beury, Frank Cox, Resurrection; J. C. Buck, Robert Reed, George E. Sladen, Saviour; Harry Powell, St. Andrew's; George Wharton Pepper, St. Mark's; Austin Thwaites, St. Mary's, Ardmore; Mr. and Mrs. Franklin S. Edmonds, J. H. Gerdes, T. R. Powell, H. N. Taylor, St. Martin's-in-the-Fields; Mr. and Mrs. Edward H. Bonsall, Mr. and Mrs. Henry D'Olier, William R. King, F. O. Zesinger, St. Matthew's; Robert C. Hubbs, William C. Hubbs, St. Michael's, Germantown; Dr. John Wilkinson, St. Paul's; William A. Lippincott, F. L. Pitcher, St. Paul's, Overbrook; Robert Hearst, Jr., Josselyn Reed, St. Peter's; Mr. and Mrs. Edmund B. McCarthy, Ronald J. McCarthy, St. Philip's; Joseph Bergantz, St. Peter's, Phœnixville; George H. Streaker, St. Stephen's; the Rev. E. H. Bonsall, Jr., St. Stephen's, Clifton Heights; C. R. Kennedy, T. G. Roberts, St. Mary's, Wayne; A. R. Melville, St. Jude's; E. A. Snape, Calvary, Germantown.

The program was strong and inspiring. The central theme was "Power." On Wednesday night, the eve of the opening of the Convention, the key-note to sustain the following four days' sessions, was sounded at a dinner attended by over 800 men, at which addresses were made by George Wharton Pepper, Esq., and Bishop Anderson.

Thursday, the general theme of the program was "Our Greatest Need—Power;" Friday, "The Development of Power;" Saturday, "The Using of Power." On Sunday the great lessons of the Convention were gathered up in one central theme, "The Vision of a Greater Service."

While the Annual Corporate Celebration of the Holy Communion was the chief feature of the Convention, the spiritual power of the Convention was equally well shown in the large attendance of men at the daily celebrations held in the early morning at three central churches, the attendance at these minor celebrations ranging from 150 to 300 men.

The Rev. Luke M. White, rector of St. Luke's Church, Montclair, struck the key-note each morning for the services and sessions for the day in a devotional half hour, with address, and other speakers of note were the Rev. Dr. Slattery, rector of Grace Church, New York, who spoke of the Church's literature; the Rev. David L. Ferris, rector of Christ Church, Rochester, who spoke of the Bible; Mr. Edward C. Mercer of New York, a man of distinguished family, who fell to the lowest depths of degradation, was saved for Christian usefulness, and at the Convention made a powerful address on the subject of his life and the redemption of men. Other notable addresses were on "The Boy," by the Rev. Dr. Gardner of the General Board of Religious Education, and Dr. Wilkinson, president of the Philadelphia Local Assembly. Among the boy speakers at the Junior Conference on Friday, at which several hundred boys were present, was Robert Hubbs, a member of St. Michael's Junior Chapter, Germantown, who read an excellent paper on "The Appeal that Wins." The Rev. Dr. Patton, secretary of the Province of Sewanee, made a clarion call to the great number of boys present, to give their lives in service through the ministry of the Church.

An event of special interest to Philadelphia church people, was the Friday night Brotherhood Mass Meeting, at which the speakers were Bishop Stearly of the Diocese of Newark, formerly rector of the Church of the Holy Apostles, and Franklin Spencer Edmonds, Esq., of Philadelphia.

A most helpful Service of Preparation for the Corporate Communion was conducted by Dean Rousmaniere of Boston, on Saturday evening, the beautiful Trinity Cathedral being well filled with men; and on Sunday morning the impressive service of the Holy Communion was inspiring as the hundreds of men present marched up the stone-laid aisles in approach to the altar.

The Cleveland Hippodrome was well filled Sunday afternoon for the Mass Meeting. The general theme was "A Man's Religion," Robert H. Gardiner of Boston was chairman, the speakers being Dr. Franklin C. Wells of New York and the Rev. Irving P. Johnson, D.D., Bishop Coadjutor-elect of Colorado. The Convention sessions came to an end with a Public Service in St. Paul's Church, Sunday night, followed by a quiet Farewell Meeting under the leadership of President Bonsall of the Brotherhood.

Philadelphia men were in evidence at the Convention. Edward H. Bonsall of St. Matthew's Chapter, Philadelphia, for the seventh time was re-elected president of the Brotherhood in the United States. Franklin Spencer Edmonds of the Chapter of St. Martin's-in-the-Fields, Chestnut Hill, was elected general secretary. George H. Randall of Holy Trinity Chapter, Philadelphia, was elected executive secretary. Carl N. Martin, also of Holy Trinity Chapter, was elected national treasurer, and Walter Miller Kalmey of the Chapter of the Epiphany, Sherwood, and also secretary of the Philadelphia Local Assembly, was made corresponding secretary.

Of unusual interest also to the Church in the Diocese of Pennsylvania will be the news that the thirty-second annual Convention of the Brotherhood is to be held in Philadelphia, October 10 to 14, 1917, Dr. Wilkinson, president of the Philadelphia Local Assembly, having, on behalf of Brotherhood men and Church people generally of Philadelphia, made a ringing address at the Convention inviting the next Convention to meet here. The invitation was unanimously accepted.

The Brotherhood's National Headquarters, located at the Church House in Philadelphia, will be a busy place during the next twelve months, with its correspondence coming from throughout the nation-wide field, and with the general oversight of preparations for next year's National Convention. The committee, composed of local men, will soon be formed, and already the plans are under way.

THE DIVINITY SCHOOL

Lectures in the Graduate Department

ANNOUNCEMENT

For some time there have been evidences of a growing conviction that the members of the Faculty of the Divinity School could render a real service by offering courses of lectures which could be attended by clergymen who do not wish to register as candidates for a degree. In fact, a number of requests have been received from clergymen who desire to do systematic study by means of attendance upon lectures, private reading, seminar discussion groups, etc.

In order to meet this need, the Faculty offer, during the academic year 1916–17, six courses to which all clergymen will be welcome.

THE METHOD

The basis of each course will be a series of lectures. In some of the courses papers will be presented, and in all courses there will be abundant opportunity for discussion of topics. At the conclusion of each course an examination will be offered for all who wish to receive academic credit for the work done. Registration for any or all these courses in no way implies candidacy for a degree.

THE TIME

Lectures will commence between the fifteenth of October and the first of November. Each course will be given for one term, the first term to end the first of February, and the second term, beginning the first of February, to end about the fifteenth of May. Each class will meet once a week at such time as may suit the convenience of the professor and those taking the course.

THE PLACE

The courses will be given either at the Divinity School, or at the Divinity School room of the Church House, Twelfth and Walnut Streets. The place, as the time, will be determined to suit the convenience of the professor and the members of the class.

THE COURSES

Department of Old Testament: Professor Montgomery. *The Psalms in English.* Introduction to the history and compilation of the Psalter; music and poetry among the Hebrews; the use of the Psalter in the Jewish Church; intensive study of selected Psalms. Papers on special topics will be assigned to students and discussed in class. Second semester.

Department of New Testament: Professor Heffern. *Studies in the Revelation of St. John.* Discussion of recent views concerning its occasion, historical situation, literary structure, source criticism, characteristics and authorship; also a detailed study of leading sections, ideas and doctrinal teachings. First semester.

Department of Systematic Divinity:

(*Continued on Page 55*)

ANNUAL DIOCESAN SUNDAY-SCHOOL INSTITUTE

The Forty-eighth Annual Meeting and Teachers' Institute of the Sunday-school Association of the Diocese of Pennsylvania was held on Monday, October 16th, at the Church of the Holy Apostles. The annual report of the Executive Board was read and adopted. It began by stating that: "The past year has been one of growth and interesting development; the activities of the Board being largely carried on by three committees." And went on to say that:

"The Committee on Organization is organizing the work in the various Convocations of the Diocese through what are known as 'District Branches;' and at present those in West Philadelphia, Germantown, and Frankford and Kensington are doing aggressive work. It is hoped that District Branches will soon be formed in the other Convocations."

The Missionary Committee report that the Advent Offering amounted to $741.10, which was given in equal parts to St. George's Mission, Port Richmond, and to the General and Provincial Boards of Religious Education. The Board regret to report that the Advent Offering of late years has been much smaller than it used to be; and it earnestly hopes that all the Sunday-schools in the diocese will this year contribute liberally to that offering, whether it may be for missions in the diocese or for educational purposes, as both are in need of generous financial help. The Lenten Offering this year was the largest ever given by the Sunday-schools of the diocese, amounting to the splendid sum of $37,543.60. We are hoping this coming Lent to reach a total of $40,000; and to attain this noble object we would endeavor to stir up every officer, teacher and scholar of the Church in the Diocese of Pennsylvania.

The Teacher Training Committee report that classes were held in six centers, some of them being quite largely attended; and that at the evening service seventy-four certificates would be presented to forty-five students, representing seventeen parishes, who had passed successful examinations in seven different subjects, and that three provincial diplomas would be presented to three who had completed a year's work. The Committee present herewith its program for the coming season, which states that arrangements have been made for classes to be held in seven centers studying five different subjects.

Added inspiration should be given to study by both teachers and pupils this coming season through the very generous gift of $710 by a lady who desires her name not to be made known, by which provision is made for the three following sets of prizes:

1. Fifty prizes of $5 each for the study of the Life of Christ, to be open for competition to the older children in the parishes of Germantown Convocation, it being understood that the money awarded as prizes is to be given by the pupils receiving it to the Missions of the Church or to Religious Education.

2. A prize of $100 to the Sunday-school which does best as to numbers presenting themselves for examination and the quality of the papers. This prize to be for the use of the Sunday-school for its own work, or for such other work as the Sunday-school authorities of the parish may determine.

3. Ten prizes of $36 each to the Sunday-schools of the diocese which in number and quality are best represented in the Teacher Training Classes. The amount given to each school to be devoted by that school to the support of the French War Orphans. No school, however, to be eligible unless at least five teachers each receive certificates in one or more courses.

The Board earnestly hopes that these liberal gifts will provide an impetus to greatly increased study for both teachers and scholars in the Sunday-schools of our diocese.

As the purpose of the Diocesan Board of Religious Education is to develop the whole field of religious education in our diocese, your Executive Board considers it wise that the Sunday-school Association, while maintaining its own organization and sphere of activity, should be organically affiliated therewith; and therefore recommends that: "The Executive Board of the Sunday-school Association of the Diocese of Pennsylvania be recognized as 'The Committee on Sunday-schools of the Diocesan Board of Religious Education;' and that action to that effect should be taken at this meeting."

After the reading of the report the recommendation of the Executive Board was approved; and the following motion was carried: "We have heard with great interest of the liberal gift made for the purpose of providing added impetus to study by both teachers and pupils in this diocese, and we desire to express through the Executive Board of the Sunday-school Association of the diocese our grateful thanks to the unknown donor."

After the reading of the Treasurer's report by Mr. J. Lee Patton, the following were elected members of the Executive Board: The Rev. A. J. Arkin, the Rev. W. Herbert Burk, the Rev. Llewellyn N. Caley, the Rev. Thomas S. Cline, the Rev. James B. Halsey, the Rev. Phillips E. Osgood, the Rev. Gilbert E. Pember, the Rev. George L. Richardson, the Rev. Francis M. Taitt, the Rev. Charles W. Shreiner, the Rev. Louis C. Washburn, Mr. Edward H. Bonsall, Mr. Charles D. Barney, Mr. Samuel F. Houston, Mr. George W. Jacobs, Mr. Clarence K. Clink, Mr. J. Lee Patton, Mr.

George Sayen, Mr. Howard R. Sheppard, Mr. Charles Watson, Mr. Alexander F. Williamson.

The afternoon session was then devoted to the following General Conferences:

3.00–4.00. The Primary Department. Chairman, Mrs. John Loman.

The Three-fold Development of the Child.

Mental—What he should know.

Physical—What he should do.

Spiritual—What he should be.

4.00–5.00. Organization. Chairman, Mr. J. Lee Patton.

I. Diocesan.

1. Report of Committee on Organization. Chairman.
2. Report of Germantown Branch. The Rev. Gilbert Pember.
3. Report of West Philadelphia Branch. The Rev. George L. Richardson.
4. Report of Frankford and Kensington Branch. The Rev. Samuel B. Booth.

II. Sunday-school Organization.

1. The Sunday-school. The Rev. Thomas S. Cline.
2. The Home Department. The Rev. A. J. Arkin.
3. The Bible Class. Mr. Harvey L. Elkins.

5.00–6.00. The Church and the Sunday-school. Chairman. The Rev. John Mockridge, D.D.

1. The Value of the Sunday-school in the Spiritual Life of the Parish. The Rev. Robert Johnston, D.C.L.
2. The Vital Interest of the Church in the Sunday-school. Mr. Harry E. Paisley. Treasurer of the Reading Railway.

The supper, which is always such a pleasant social event, was served in the Cooper Battalion Hall. At the Evening Service, which was held in the church, the rector, the Rev. George H. Toop, D.D., read a short intercession for Sunday-schools, and the certificates and diplomas won by the members of the Teacher Training Classes were presented by the Rev. Dr. Perry, chairman of the Standing Committee of the Diocese, with the assistance of the Rev. Mr. Caley, the chairman of the Teacher Training Committee. And a very helpful Institute was brought to its close by addresses on "Missionary Interest" in the Sunday-school, by the Rev. Franklin S. Moore and the Rev. Charles W. Schreiner.

For the season of 1916-17 arrangements have been made for Teacher Training Classes to be held at the following centers:

Mid-City Centers.

Monday Evenings, Holy Trinity Parish House, Twentieth Street, below Walnut Street.
8.00 P. M. "The Old Testament." The Rev. Llewellyn N. Caley, B.D.
Commencing October 23.

Wednesday Evenings, St. Jude and Nativity Parish House, Eleventh and Mount Vernon Streets.
8.00 P. M. "The Christian Year." The Rev. Llewellyn N. Caley, B.D.
9.00 P. M. "The Organization and History of the Sunday-school."
Commencing October 25.

Thursday Afternoons, The Church House, Twelfth and Walnut Streets.
3.00 P. M. "The Prayer Book." The Rev. W. Herbert Burk, B.D.
Commencing October 19.

West Philadelphia Center.

Wednesday Evenings, The Church of the Redemption, Fifty-sixth Street, above Market Street.
8.00 P. M. "The Old Testament." The Rev. Albert E. Clay.
Commencing October 18.

South Philadelphia Center.

Thursday Evenings, Holy Apostles Parish House, Twenty-first and Christian Streets.
8.00 P. M. "Religious Pedagogy." The Rev. W. Herbert Burk, B.D.
Commencing October 19.

Germantown Center.

Friday Evenings, St. Luke's Parish House, Main and Coulter Streets.
8.00 P. M. "The Old Testament." The Rev. Llewellyn N. Caley, B.D.
Commencing October 20.

Kensington Center.

Friday Evenings, Free Church of St. John, Emerald and Elkhart Streets.
8.00 P. M. "Religious Pedagogy." The Rev. Gomer B. Matthews.
Commencing October 20.

(*Continued from Page 54*)

Professor Foley. *The Modern View of Inspiration and Miracle.* A discussion of the reasons for the marked change in the apologetic point of view, and of the grounds of confidence in the modern defense. First semester.

Department of Ecclesiastical History: Professor Ayer. *The Continental Reformation and the Churches on the Continent.* The Demand for Reform and Reforming Movements within the Medieval Church. The Political Conditions which affected the Outbreak and Course of the Reformation. The Relation of the Personal Experience of Luther, Zwingli, and Calvin to their respective Theological Systems. The Development of Lutheranism to the Formula of Concord and of Calvinism to the Synod of Dort. The Influence of Lutheranism and Calvinism in England and Scotland. The Organization of the National Protestant Churches on the Continent; the Theory of the Ministry in these Churches and the Extent to which the Historical Ministry was continued. Radical Reforming Movements, viz., Anabaptist, Mystical and Anti-Trinitarian. Their relation to the Main Course of the Reformation and their Fate. The Effect of the Reformation, as a whole, upon the Religious and Intellectual Life of those Countries in which it was successful. Second semester.

Department of Liturgics: Professor Robinson. *Ancient Liturgies.* A study of the Greek Liturgies. Second semester.

Department of History of Religions: Dr. Yerkes. *An Introduction to the Study of Religions and of Religion.* History of the study; definition of religion; it srelation to philosophy, ethics, cult, etc. First semester.

CREDIT FOR GRADUATE WORK

For each of these courses a credit of one-half unit will be allowed to any who pass the examination. At present a minimum of four units of work is required for the bachelor's degree, and a correspondingly larger number of units for the master's and the doctor's degrees. The details of the requirements for degrees will be published later.

FEES

There will be no fee for attendance at the lectures. If any one desires to take the examination and to receive academic credit for the work done a fee of five dollars ($5.00) will be charged, which will admit to any or all of the examinations.

SIZE OF CLASSES

A sufficient number of applicants will be necessary to guarantee the giving of any one of these courses, the minimum size of each class to be determined by the professor offering the course.

INFORMATION

All communications regarding work in the Graduate Department should be addressed to the Chairman of the Department,

THE REV. DR. YERKES,
3437 Woodland Avenue, Philadelphia.

List of Those Who Received Certificates and Diplomas

NAME.	PARISH.	SUBJECT.
Emma J. Baker	St. Paul's, Chester	Life of Christ
Margaretta W. Bayard	Grace Church, Mt. Airy	Apostolic Church
Margaretta W. Bayard	Grace Church, Mt. Airy	Prayer Book
Annie R. Bird	St. Paul's, Chester	Life of Christ
Louisa M. Bird	St. Paul's, Chester	Life of Christ
Marian D. Bird	St. Paul's, Chester	Life of Christ
Edith Brinton	St. Luke's, Germantown	Apostolic Church
Edith Brinton	St. Luke's, Germantown	Prayer Book
Clarence C. Brinton	St. Luke's, Germantown	Apostolic Church
Ella G. Brown	St. Jude and the Nativity	Life of Christ
Ella G. Brown	St. Jude and the Nativity	Prayer Book
Ella G. Brown	St. Jude and the Nativity	Church History
Caroline L. Bromall	St. Paul's, Chester	Life of Christ
Mary G. Chamberlain	St. Paul's, Chester	Life of Christ
Anna W. Collins	Mediator	Life of Christ
Helen Drabble	St. Jude and the Nativity	Life of Christ
Helen Drabble	St. Jude and the Nativity	Prayer Book
Leah A. Coulter	St. Paul's, Aramingo	Life of Christ
Leah A. Coulter	St. Paul's, Aramingo	Christian Year
Leah A. Coulter	St. Paul's, Aramingo	Apostolic Church
Leah A. Coulter	St. Paul's, Aramingo	Prayer Book
Leah A. Coulter	St. Paul's, Aramingo	Church History
Anna L. Downs	St. Peter's, Germantown	Apostolic Church
Anna L. Downs	St. Peter's, Germantown	Prayer Book
Sarah H. Fairlamb	St. Paul's, Chester	Life of Christ
Gertrude B. Feist	Christ Church, Germantown	Life of Christ
Ada M. Glover	St. Luke's, Germantown	Apostolic Church
Ada M. Glover	St. Luke's, Germantown	Prayer Book
David Greer	Prince of Peace	Apostolic Church
David Greer	Prince of Peace	Prayer Book
Mabel B. Hall	Holy Apostles	Apostolic Church
Mabel B. Hall	Holy Apostles	Prayer Book
Mabel B. Hall	Holy Apostles	Religious Pedagogy
Ida M. Haddock	St. Paul's, Chester	Life of Christ
Mary M. Hollingshead	St. Paul's, Chester	Life of Christ
Edna Irvin	Free Church of St. John	Apostolic Church
Mary B. Irwin	Covenant	Life of Christ
Mary B. Irwin	Covenant	Prayer Book
Carrie P. Jansen	Trinity, Oxford	Apostolic Church
Otilie Jantzen	Holy Trinity	Apostolic Church
Esther Johnson	St. Jude and the Nativity	Life of Christ
Valesca D. Jones	Advocate	Life of Christ
Edith Leslie	Holy Trinity	Apostolic Church
Edith Leslie	Holy Trinity	Prayer Book
Charlotte Long	St. Paul's, Chester	Life of Christ
Rebekah S. Lucas	St. John's, Gibbsboro	Social Service
Mabel Major	St. Jude and the Nativity	Life of Christ
Mabel McConnell	St. Jude and the Nativity	Life of Christ
Mabel McConnell	St. Jude and the Nativity	Prayer Book
Mabel McConnell	St. Jude and the Nativity	Church History
Emma McClintoch	Holy Trinity	Apostolic Church
Emma McClintoch	Holy Trinity	Prayer Book
Irene McClintoch	Holy Trinity	Apostolic Church
Irene McClintoch	Holy Trinity	Prayer Book
E. G. Miller	Free Church of St. John	Prayer Book
Jacob S. Platt	St. Paul's, Chester	Life of Christ
Ada Prince	St. Simeon's	Life of Christ
Ada Prince	St. Simeon's	Christian Year
Ada Prince	St. Simeon's	Apostolic Church
Ada Prince	St. Simeon's	Prayer Book
Ada Prince	St. Simeon's	Church History
William J. Reed	St. Peter's, Germantown	Apostolic Church
Anna H. Ross	Free Church of St. John	Apostolic Church
Viola M. Straugh	Free Church of St. John	Apostolic Church
Viola M. Staugh	Free Church of St. John	Prayer Book
Mary A. Still	St. Barnabas'	Prayer Book
Ethel Upjohn	St. Luke's, Germantown	Apostolic Church
Ethel Upjohn	St. Luke's, Germantown	Prayer Book
Sarah E. Wilder	St. Paul's, Chester	Life of Christ
Gertrude Wills	St. Jude and the Nativity	Life of Christ
Gertrude Wills	St. Jude and the Nativity	Prayer Book
Gertrude Wills	St. Jude and the Nativity	Church History
Dorothea C. Yocum	St. Luke and the Epiphany	Apostolic Church
Dorothea C. Yocum	St. Luke and the Epiphany	Prayer Book

DIPLOMAS

Ella G. Brown	St. Jude and the Nativity	Third Year
Mabel McConnell	St. Jude and the Nativity	Third Year
Gertrude Wills	St. Jude and the Nativity	Third Year

In writing from Hooker School, Mexico City, Archdeacon Mellen describes the conditions as follows: "Some parts of the country that have been free from serious trouble all through the years of the present revolution will suddenly be visited, and then those who are able to do so have to run from their homes and hide in the hills and in the woods, trying to find their way to a place of safety. Sometimes they steal at night, in roundabout ways to their houses, gather up something to eat and carry it back to their hiding-places.

"The men and women who tell of undergoing these experiences do not seem to think much of it, for themselves, but when they speak of the girls who are safely lodged in the school, there is a strange look in the faces, and an apparent sense of thankfulness which they are unable to express."

Bishop Brewer, of Montana, whose recent death is mourned by the whole Church, was a missionary of the old type. Beginning in Montana in the day of small things, he built steadily and substantially until he had made it a self-supporting diocese; and not only a self-supporting, but a diocese contributing in proportion to its ability for the work of the whole Church. He first introduced the apportionment method in Montana, and then urged its nation-wide adoption. Because it was largely due to his advocacy that this plan was established, he was called the "Father of the Apportionment."

GERMANTOWN CHURCHWOMEN

The meeting on Tuesday, October 17th, at St. Stephen's Church, Wissahickon, was the first meeting of the Woman's Aid to the Convocation since the Spring Fête held at Cresheim—and the delegates were pleased to be able to carry back to their respective parishes the news of the amount realized that day.

The grand total is $2,400.04, and as the Fête had been planned especially in aid of Mr. Arkin's work at St. George's Mission, Kensington, and of Mr. Emhardt's country center work in Bucks County, $1,100 was given each of these men, and the balance left in the treasury for the general work of the organization. Dr. Leray read a letter from Bishop Rhinelander in which he expressed a wish for help for St. Gabriel's Mission.

The lot is already purchased for a church and is located at Second Street Pike and the Boulevard. Services are now being held in an old garage, and as the building operations are very active in this locality and the houses built are of good type, the need for an Episcopal church there is great.

Deaconess Ann Gilliland, the new and much-needed worker at St. Barnabas, spoke of her work among the colored people in the western section of Germantown. Her chief aim seems to be to help these people to help themselves.

Let us open our hearts and our purses to her in her good work.

FLORENCE DEG. JENKINS, Secretary.

DAUGHTERS OF THE KING

The Twenty-third Annual and Sixty-seventh Local Assembly of the Daughters of the King was held on Tuesday, May 16th, in Prince of Peace Chapel. Although a very stormy day, the meeting was well attended.

Mrs. Long of the Inasmuch Mission thanked the Daughters for their assistance during the winter months, and told of her experiences doing personal work among fallen men and women.

The following officers were elected: President, Mrs. C. S. Berger (St. Matthew's Church); Vice-President, Mrs. S. Brown (Church of the Redemption); Secretary, Miss J. M. Welte (Prince of Peace Chapel); Treasurer, Miss Louise MacDevitt (St. Simeon's Church); Advisory Board: Mrs. C. H. Arndt, Miss S. Bruning, Miss E. Holden, Miss A. Park.

The Rev. Floyd W. Tomkins preached at the evening service. Dr. Tomkins spoke of our helplessness without God; of how this very helplessness draws us to God; and of his response to our appeals. No service is worthy of our King unless it is marked by denial on our part. The center of all service is "Love." We should love God and each other and feel it a great privilege to be able to work in God's Kingdom. Service is an outward sign of an inward and spiritual grace.

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

The Rev. Joseph P. Morris, vicar of the Chapel of the Prince of Peace, has returned from a six months' visit to Europe, during which he volunteered for ambulance and Red Cross work on the side of the Allies.

With November the clergy of St. Stephen's Church, Tenth Street below Market, will add to their usual Sunday services an evening service which is designed to be of a popular and evangelistic character, with sermons on the great fundamentals of personal religion. The customary four o'clock service will be continued with the musical features considerably enlarged, the addresses to be in the nature of a connected course of instruction on the Holy Bible.

On Saturday, October 14th, in the afternoon, the lawn of the House of Prayer, Branchtown, was crowded with people who had gathered to witness a Presentation and Flag Raising. A pole sixty-five feet high, the gift of one of the parishioners, had been placed in a commanding position on the church property. A very handsome American flag was formally presented as the gift of one of the patriotic orders of the neighborhood (the Jr. O. U. A. M.), and having been received in an appropriate response by the rector, the Rev. H. G. G. Vincent, was raised up on the pole and unfurled amidst the songs and plaudits of the spectators.

St. Michael's Chapel (the headquarters for the extensive work among the colored people supported by St. Mark's parish) is still further beautified in the chancel by the addition of new choir stalls and the seven sanctuary lamps. The Gospel Services on week-day evenings, which were so full of promise last season, have been resumed with even more of promise for the future, volunteers keeping the House open each evening and providing for the services.

The Rev. H. W. Gernand, the past year missionary at St. James', Prospect Park, has accepted the rectorship of Christ Church, Newark, N. J., and entered upon his new duties there. For some time Mr. Gernand was an assistant in the Bishop's office at the Church House, where his geniality and courtesy made him many friends who will regret his withdrawal from our diocesan family.

On the evening of Monday, October 2d, the Church Club of the diocese resumed its season of work. An exceedingly large number of members and guests were present, attracted by the guest of the evening, Bishop Brent, who made one of his most impressive and inspiring addresses.

The Rev. Alfred R. Berkeley, sometime Vicar of the Chapel of the Holy Communion (parish of the Holy Apostles), has resigned to accept the rectorship of St. Paul's Church, New Orleans, La., to which he goes November 1st. In the responsible position which he has held in this city Mr. Berkeley has been most efficient and the work at the Holy Communion has thrived under his leadership.

The Convocation of Norristown held a largely attended and most interesting meeting at Holy Trinity, Lansdale, Thursday, September 28th. The Bishop Suffragan was the preacher. A new departure was the appointment of five laymen who (with the stated Missionary Committee) will make a "survey" of the Convocation as to work now organized and the possibilities of future development. The enlargement of the mission building at Gulph Mills was decided upon and active steps will be taken to this end.

The Training School for Deaconesses reopened for a new year of work on Wednesday, October 4th, with a service of evening prayer. Additional interest was lent to the occasion by the presence of Bishop Montgomery of the S. P. G., and Bishop Garland, both of whom spoke earnestly of the value to the Church of trained workers. Dr. Heffern, who has served for years on the faculty, having resigned, the Rev. George L. Richardson of St. Mary's has consented to fill his place for the current year.

Under the vigorous and inspiring leadership of its new rector, the Rev. William H. Boswell, Trinity Memorial Church, Ambler, is manifesting new life all along the line. Marked interest is shown in the Sunday evening service maintained without interruption through the summer and constantly gaining in the number of those attending regularly. Early in the fall an organization of men was made with thirty-six present at the first meeting, when permanent officers were chosen and a definite program for the season adopted. Rev. Dr. Yerkes the guest of the evening, gave an eloquent address on the "Power of Personality." At its October meeting (on the 27th instant) the Club held a highly successful "Parish Night" when all the adult parishioners came together to meet the rector and his wife. The Rev. Dr. Foley of the Divinity School is to be the speaker at the November meeting.

Mr. Walter Kalmey of the Epiphany (Sherwood) Chapter of the Brotherhood of St. Andrew, has accepted an appointment as secretary of the Philadelphia. Local Assembly and assistant to the general secretary. Mr. Kalmey is a trained newspaper man as well as most active in the Brotherhood work. With headquarters at the Church House, he will devote his entire time to his new duties. He is a helpful addition to the present staff of the Brotherhood.

On Monday, October 2d, a kindergarten was instituted in the parish house of the Church of the Holy Apostles with an enrollment of fifty children the first day. A nominal charge of twenty-five cents a week is made, children between three and five being admitted. The class apparently meets a real need of the neighborhood. Changed conditions here are demanding more and more of "institutional work." Dr. Toop and his associates appear to be alive to the situation.

The new chancel window in the Church of the Ascension, South Broad Street, promised in the spring, arrived from England during the summer and was put in place by the first Sunday in September. It is an unusually brilliant piece of glass, though it represents a night scene, that of the betrayal in the Garden of Gethsemane. In the upper part of the window, our Lord is represented surrounded by the soldiers, with their torches and weapons, and Judas is in the act of kissing Him. In the lower part St. Peter is about to cut the right ear of the servant of the High Priest with his sword. The window is a memorial to Mr. John W. Patten and his wife.

This now completes the windows in the chancel and is a great improvement over the solitary plain glass window which was there. Would that all the remaining clerestory windows could now be filled with handsome glass.

Segregation, according to gender and age, is the general rule for organized Bible classes.

Tacony, Philadelphia, has a class which is different. Holy Innocents' Bible Class of "The Church of the Holy Innocents," is a mixed class with 120 members. This includes eighteen married men with their wives. There are twenty maidens and forty-eight married women, ten being grandmothers and two great-grandmothers. One family is represented by three genera-

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Accounts of Banks, Bankers, Corporations, Firms, and Individuals Solicited

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tions. The fifty-two men vary in age about the same as the women.

The class is connected with the Sunday-school Association of the diocese, with the State and County Sunday-school Associations and the Drexel Biddle Bible Class movement which now has 130,000 members.

Last year more than two-thirds of the class offerings were used for purposes other than class expenses.

Two orphan children are being cared for by two of the women members. The class has occasional socials, and an annual banquet. Dr. Edwards, the rector, is deservedly proud of this class.

St. Matthew's Church, Eighteenth Street and Girard Avenue, which was closed for the summer (the regular Sunday services being conducted in the parish house) was reopened on the second Sunday in October after undergoing extensive repairs and the installation of a part of the new organ. The changes consist mainly in what is practically the building of a new chancel much more spacious than the former one and in every way better suited to the church. What has already been accomplished is but a part of a plan the whole of which cannot be executed now for lack of funds, but the present improvement will fit in exactly with the larger scheme, needing no change when the time arrives to take the further steps. Mr. Watson, the architect, has been widely congratulated upon the successful way in which he has overcome seemingly insuperable difficulties.

On All Saints' Day a memorial pulpit was dedicated in St. Barnabas' Church, Sixty-fourth Street and Haverford Avenue. It is the gift of the people in memory of their former minister, the Rev. William Smythe. The sermon was preached by the Rev. George Copeland of Wildon and the dedication service was conducted by Bishop Garland.

On the fifteenth Sunday after Trinity the Rev. Clarence W. Bispham officiated for the last time as rector of St. Philip's, Forty-second Street and Baltimore Avenue, having tendered his resignation after fifteen years of most successful work. On the Friday evening previous the vestry and parishioners tendered him a reception at which various guilds of the parish presented him with appropriate gifts as tokens of their appreciation of him as pastor and personal friend.

The classes at the Philadelphia Divinity School started after a celebration of the Holy Communion on Michaelmas. There is a full enrollment in all the classes and several resident graduate students have entered. The prospects for the coming year are exceptional.

A notable occasion in September was the assembling of the vestrymen of the diocese in Horticultural Hall on the evening of the 21st for dinner and con-

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ference. Several hundred men were present to listen to the announced topic "The Church Pension Fund," a notable address being made by Mr. George Wharton Pepper. Bishop Rhinelander and Bishop Garland also spoke.

In the death of Mr. Eckley B. Coxe, Jr., the diocese and city have lost a generous and loyal friend. He was a communicant of St. James's Church, Twenty-second and Walnut Streets, and a most liberal supporter of its work. At his summer home in Drifton, in the Diocese of Bethlehem, he was constant in his benefactions. For Bishop Talbot he built Leonard Hall at South Bethlehem and by his will has left it a large endowment. As president of the board of managers of the Museum of the University of Pennsylvania he was most active, and large gifts of his have made possible valuable additions to its treasures. Out of his large estate he left philanthropic, religious and charitable bequests totaling over $800,000.

At its meeting at the Church House on Monday, November 6th, the Woman's Auxiliary Committee on Colored Work will have as speakers Archdeacon Baskerville of South Carolina and Mr. J. D. Reid of North Carolina. Each of these will appreciate the opportunity of addressing any of the parishes of the diocese to which they may be invited. Appointments may be made by application at the Church House.

Since the diocesan convention there have been a number of clerical changes in the diocese. Among them, not hitherto noted in these columns are the following: The Rev. C. L. Schofield succeeding Rev. Caleb Cresson, Jr. (now at St. Paul's Memorial, Oaks), at St. Mary's, Warwick. The Rev. Granville Taylor becomes curate at Holy Comforter Memorial Chapel; the Rev. A. D. Jones to a similar position at Holy Trinity Chapel, as does the Rev. J. A. Weagle at Chapel of the Mediator. The Rev. Charles W. Schiffer, of the Diocese of Albany, has accepted an appointment on the staff of the City Mission. The Rev. Charles B. Williams, Ph.D., is assigned to the charge of St. John's, Compass (Pequa). The Rev. Thomas Shoesmith becomes missionary at Morton. The Rev. W. T. Metz, Jr., returns from South Dakota to become rector at Andalusia. The Rev. W. R. Yeakel goes to Lancaster to become chaplain of the Yeates School for Boys. The Rev. F. C. Capozzi has accepted an offer to direct the work among Italians centering in Trinity Church, Easton, Pa. The Rev. Henry B. Bryan, sometime rector at Downingtown, returns to the diocese as rector at Buckingham. The Rev. Mr. Holcomb, who has been in charge of this work, returns to his former parish in East Haddam, Conn. The Rev. Mr. Harter has resigned his curacy at St. Luke's, Kensington, and offered

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himself for the domestic field, being assigned to Webster, South Dakota. The Rev. A. W. Schick is assisting the Rev. Dr. Yerkes at the Church of the Transfiguration, West Philadelphia. Several of the newly ordained deacons are in residence at the Associate Mission at Newtown.

During the latter part of September ground was broken for a rectory at All Saints', Darby. To a recent bequest for this purpose of $2,000 a further grant of over $5,000 is to be made, the rectory, when completed, to cost about $7,500. All Saints' is one of the newer missions of the diocese, but its growth has been phenomenal. Less than five years ago the first service was held and now there is a Sunday-school of 350 and constantly growing, and some 300 communicants. The interest of men has been marked, notably since the organization last June of a Men's Bible Class which has now an enrollment of 75. It is to be hoped that the Rev. Mr. Ricksecker and his devoted flock may see the way provided for them this current year for the erection of the much-needed church edifice, the parish house being absolutely inadequate.

A bazaar and supper in aid of the Fresh Air Work will be held in Holy Trinity Parish House, Twentieth Street below Walnut, Thursday, November 16th, from 2.30 to 10 P. M. The patronage of church people will be greatly appreciated.

During the summer the interior of All Saints' Church, Torresdale, has been greatly improved at a cost of about $2,000. The floors have been tiled, the church repainted and new cushions provided for the pews. On Sunday, October 1st, Bishop Rhinelander confirmed a class of thirty-five, the largest in the history of the parish. As a mark of personal appreciation the parishioners have presented their rector, the Rev. Percy J. Brown, with an automobile.

The Rev. Phillips E. Osgood, vicar of the Chapel of the Mediator, has been chosen chairman of the West Philadelphia Ministerial Association.

A committee of women representing the parishes in Ambler, Weldon, Jenkintown, Wyncote, Ogontz, Whitemarsh and Rockledge, with the missions at Hatboro Willow Grove and McKinley, will unite in a bazaar to be held in the parish house of the Church of Our Saviour, Jenkintown, Thursday afternoon and evening, November 16th. The proceeds will be given to the building fund of Trinity Mission, Gulph Mills. Mrs. John N. Frazier is chairman of the committee in charge. Two like committees in other parts of the Convocation of Norristown are organized for a similar purpose and it is expected that the efforts of the three will raise the needed amount.

Sunday morning, September 17th, Bishop Rhinelander conducted the Office of Institution at St. James' Church,

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Evansburg, when the Rev. Norman Stockett, was received as rector. Mr. Stockett, was ordained in 1901. After a successful rectorship in Williamsport of several years he came to Philadelphia as rector of St. Barnabas', Kensington, which he served until accepting his present charge.

During the summer the interior of the parish house of All Hallows', Wyncote, has been completely renovated and an addition made to it which provides the various societies using it with additional equipment for their work.

The Rev. A. E. Clattenburg, of the Diocese of Delaware and for a time assisting in the Bishop's Office at the Church House, has accepted a call as rector of St. Peter's, Hazleton, Diocese of Bethlehem, and has entered upon his duties. His many friends in this diocese wish him God speed in his new work.

November 3d is to be Bishop's Day for the Woman's Auxiliary of the Convocation of Norristown, the appointed place for the meeting being the Church of the Messiah, Gwynedd. Services will be held morning and afternoon and luncheon will be served. Bishop Rhinelander will preside.

Because of their absence at General Convention, the annual observance this year of the consecration of our bishops has been moved forward to Monday, October 30th, at the Memorial Church of the Advocate.

This season's Topic Committee of the Clerical Brotherhood consists of the Revs. H. G. G. Vincent, Jules Prevost and Robert Johnston. Judging by what we have had thus far, the meetings this winter give promise of unusual interest, with timely themes ably treated.

The Rev. Percy Urban, late a master of St. Paul's School, Concord, and who before his taking Holy Orders was a teacher in St. John's University, Shanghai, China, has accepted a curacy in St. Peter's parish, Germantown. He will be a valuable addition to our diocesan clergy.

Bishop Montgomery, secretary of the venerable S. P. G. of London, one of the deputation from the Church of England to General Convention, made a brief visit to this city on his way to St. Louis. While here he was privately entertained at dinner, meeting the Bishop and several of the clergy and laity.

The Rev. Percy Owen-Jones of the Missionary District of Asheville has accepted a curacy in the parish of the Good Shepherd, Rosemont, and entered upon his duties.

During the absence of the rector at General Convention the services at Trinity Church, Easton, Pa., were supplied by the Rev. Henri M. G. Huff.

At its October meeting, held on the 11th inst., a written application from a group of Philadelphian Churchmen was

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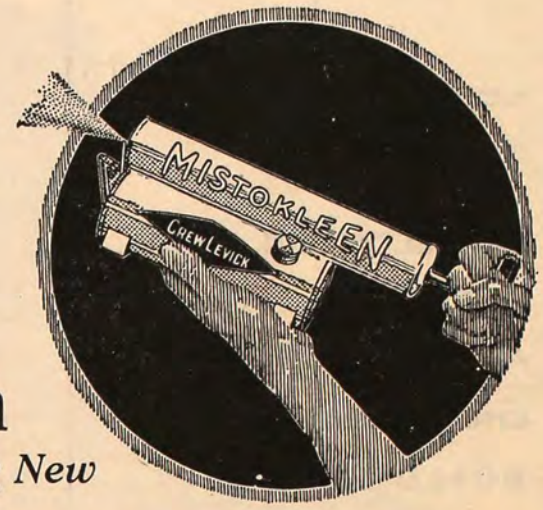

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made to the Fairmount Park Commissioners for a plot of ground on the proposed new Parkway for the erection of a cathedral for the diocese. The allotment asked for is 150,000 square feet. The application was signed for the petitioners by Mr. Sidney L. Wright, chairman. The daily papers printing this item further state that "plans already have been completed for the cathedral, it is understood, and money has been pledged by a group of wealthy laymen anxious to see an Episcopal cathedral here. For years the project has been furthered by William Ellis Scull, of Overbrook, and others." It is further stated that the rumored project has the approval of the ecclesiastical authorities of the diocese.

In September the Rev. J. J. D. Hall celebrated his eighth anniversary as superintendent of the Galilee Mission. At the special services in honor of the occasion fine tributes were paid by associates and friends to the development of the work under Mr. Hall, especially to the considerable number of men led by him to take Orders, at the present time there being nineteen of the converts who were preparing for the ministry. Three additional ones this fall have gone from the Mission to enter the seminary at Alexandria. To all who have the best interests of Galilee at heart it is encouraging to note the increasing number of the parishes of the city co-operating in the work of the Mission.

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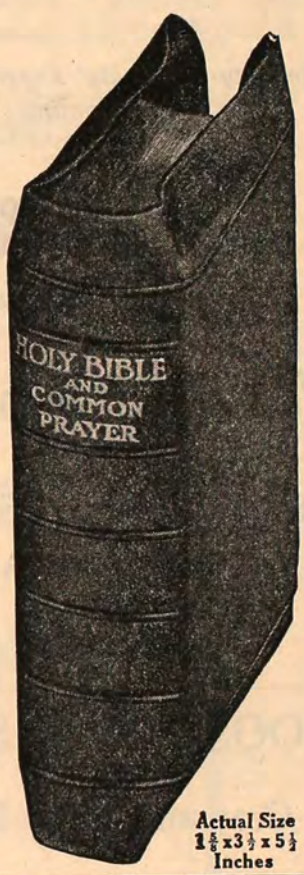

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